




**Aman Allah After
ISLAM
By Hossam Ganby**

History of Manila

See also: *Timeline of Philippine history*

Part of the series on

History of Manila



History

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Kingdom of Maynila(1500–1571)

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Timeline of Manila's history

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The earliest recorded **History of Manila**, the capital of the [Philippines](#), dates back to the year 900 [AD](#) as evidenced by the [Laguna Copperplate Inscription](#). By the 13th century, the city consisted of a fortified settlement and trading quarter near the mouth of the [Pasig River](#), the river that bisects the city into north and south. The official name of the city under its [Malay](#) aristocracy was *Seludong*/*Selurung*, which was the same name given for the general region of southwestern [Luzon](#) at that time, suggesting that it was the capital of [Ancient Tondo](#). However, the city became known by the name given to it by its [Tagalog](#) inhabitants, *Maynila*, based on the [nila](#) plant, a flowering mangrove plant that grew on the marshy shores of the [Manila Bay](#).

It was a province of the Hindu [Majapahit](#) Empire, before it was made a colony by Sultan [Bolkiah](#) of Brunei before eventually fragmenting into rival city-states.

Manila became the seat of the [colonial](#) government of [Spain](#) when it gained [sovereignty](#) over the Philippine Islands in 1565. The seat of the Spanish government was situated within the fortified walls of Old Manila (now referred to as [Intramuros](#) meaning *within the walls*). The walls were constructed to keep invading Chinese pirates and protect the city from native uprisings. Several communities eventually grew outside the walls of Manila. The city became the center of

During the [British occupation of the Philippines](#), the city was occupied by [Great Britain](#) for two years from 1762-1764 as part of the [Seven Years War](#). The city remained the capital of the Philippines under the government of the provisional British governor, acting through the [Archbishop of Manila](#) and the [Real Audiencia](#). Armed resistance to the British centered in [Pampanga](#).

In 1898, Spain ceded control of the Philippines after over three hundred year of colonial rule to the [United States](#) after the [Treaty of Paris \(1898\)](#), which ended the [Spanish-American War](#). During the [American Period](#), some semblance of city planning using the architectural designs and master plans by [Daniel Burnham](#) was done on the portions of the city south of the Pasig River.

During [World War II](#), much of the city was destroyed, but the city was rebuilt in after the war.^[1] It was the second most destroyed city in the world after [Warsaw](#), Poland during [World War II](#). The Metropolitan Manila region was enacted as an independent entity in 1975.

Etymology



The city became known by the name given by its [Tagalog](#) inhabitants, as *Maynila*, first recorded as *Maynilad* or "Manila". The name is based on the [nila](#), a flowering mangrove plant that grew on the marshy shores of the bay, used to produce soap for regional trade. It is either from the phrase *may nila*, [Tagalog](#) for "there is *nila*," or it has a prefix *ma*- indicating the place where something is prevalent. *Nila* itself is probably from Sanskrit *nila* (नील) meaning 'indigo tree'.^[2] The idea that the plant name is actually "nilad" is baseless.^[3]

History



Prehistory and indigenous civilizations

Further information: [History of the Philippines \(until 1521\)](#), [Kingdom of Maynila](#), [Kingdom of Namayan](#), and [Kingdom of Tondo](#)

Under the [Malay](#) aristocracy, the city was known *Seludong*/*Selurung*, which was the same name given for the general region of southwestern [Luzon](#) at that time, suggesting that it was the capital of [Ancient Tondo](#). It was also known as *Gintu* ("The Land/Island of Gold") or *Suvarnadvipa* by its neighbors. The said kingdom flourished during the latter half of the [Ming Dynasty](#) as a result of trade relations with China.^[4][Ancient Tondo](#) has always been the traditional capital of the empire. Its rulers were equivalents to kings and not mere chieftains, and they were addressed as *panginuan* or *panginoon* ("lords"), *anak banwa* ("son of heaven") or *lakandula* ("lord of the palace"). Well into the 13th century, the city consisted of a fortified settlement and trading quarter at the bay of the Pasig River, on top of previous older towns.

Rise of the Kingdom of Luzon

Main article: [Kingdom of Tondo](#)

In the year 900, the Kingdom of Luzon which is otherwise known as the [Dynasty of Tondo](#) centered in [Manila Bay](#) flourished via an active trade with Chinese sea traders in the area. Later serving as a smuggling nexus after the Chinese imposed restrictions on their foreign trade.^[5] During this time, the lord-minister Jayadewa presented a document of debt forgiveness to Lady Angkatan and her brother Bukah, the children of Namwaran. This is described in the Philippine's oldest known document the [Laguna Copperplate Inscription](#).^[6] This inscription shows the possible link between the ancient Philippines with [Medang Kingdom](#) of Java.

As a province of Majapahit

In 14th century there is evidence of Manila being a province of the Indonesian Hindu empire of [Majapahit](#), due to the epic eulogy poem [Nagarakretagama](#) which was dedicated to [Maharaja Hayam Wuruk](#). *Saludong* or *Selurong* which is a historical name for the City of Manila is listed in Canto 14 alongside *Sulot* ([Sulu](#)) and *Kalka*.^[7]

The Conquest of Sultan Bulkiah from Brunei



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The Islamic center in [Marawi](#) city.

During the reign of Sultan [Bolkiah](#) in 1485 to 1521, the [Sultanate of Brunei](#) decided to break the [Dynasty of Tondo](#)'s monopoly in the China trade by attacking [Tondo](#) and establishing the state of Selurong (now Manila) as a Bruneian satellite-state.^{[8][9]} A new dynasty under the Islamized Rajah Salalila^[10] was also established to challenge the House of Lakandula in Tondo.^[11] Islam was further strengthened by the arrival to the Philippines of traders and [proselytizers](#) from [Malaysia](#) and [Indonesia](#).^[12] The multiple states competing over the limited territory and [people](#) of the [islands](#) simplified Spanish [colonization](#) by allowing its [conquistadors](#) to effectively employ a strategy of [divide and conquer](#) for rapid conquest.

Warring cities period

In the mid-16th century, the areas of present-day Manila were part of larger [thalassocracies](#) governed by Muslim [Rajahs](#). [Rajah Sulayman](#) and [Rajah Matanda](#) ruled the [Muslim](#) communities south of the [Pasig River](#), and [Rajah Lakandula](#) ruled the [Kingdom of Tondo](#), the [Hindu-Buddhist](#) community north of the river. The two Muslim communities of Sulayman and Matanda were unified into the [Kingdom of Maynila](#). Both city-states were officially [Malay](#)-speaking and held diplomatic ties with the [Bolkiah](#) dynasty of [Brunei](#), and the sultanates of [Sulu](#), and [Ternate](#) (not to confuse with [Ternate, Cavite](#)).

Spanish period (1581-1898)

Governor-General [Miguel López de Legazpi](#), searching for a suitable place to establish his capital after being compelled to move from [Cebu](#) to [Panay](#) by [Portuguese](#) pirates, and hearing of the existence of a prosperous sultanate in [Luzon](#), sent an expedition under [Marshal Martin de Goiti](#) and Captain [Juan de Salcedo](#) to discover its location and potential. De Goiti anchored at [Cavite](#), and attempted to establish his authority peacefully by sending a message of friendship to Maynilad. [Rajah Sulayman](#), then its ruler, was willing to accept the friendship that the Spaniards were offering, but did not want to submit to its sovereignty unto them and waged war against them.^[13] As a result, De Goiti and his army

Under the leadership of Miguel López de Legazpi, the Spanish colonized the Philippines from 1578 to 1898.

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In 1571, the unity of the [Luzon Empire](#) was already threatened by the uneasy alliance of the [Rajah Matanda of Sapa](#), the [Lakandula of Tondo](#), and [Rajah Sulayman](#), the *rajah muda* or "crown prince" of [Maynila](#) and *laxamana* or "grand admiral" of the [Macabebe Armada](#). Powerful states like [Lubao](#), [Betis](#) and [Macabebe](#) became bold enough to challenge the traditional leadership of [Tondo](#) and [Maynila](#).^[14] In about the same year, the Spaniards returned, this time led by [López de Legazpi](#) himself along with his entire force (consisting of 280 Spaniards and 600 native allies). Seeing them approach, the natives set the city on fire and fled to [ancient Tondo](#) and neighboring towns. The Spaniards occupied the ruins of [Maynilad](#) and established a settlement there. On June 3, 1571, [López de Legazpi](#) gave the title *city* to the colony of [Manila](#).^[14] The title was certified on June 19, 1572.^[14] Under Spain, [Manila](#) became the colonial entrepot in the [Far East](#). The [Philippines](#) was a Spanish colony administered under the [Viceroyalty of New Spain](#) and the Governor-General of the [Philippines](#) who ruled from [Manila](#) was sub-ordinate to the Viceroy in [Mexico City](#).^[15] The [Manila-Acapulco Galleon](#) trade route between the [Philippines](#) and [Mexico](#) flourished from 1571 until 1815.^[16] [Manila](#) became famous during the [Manila-Acapulco](#) trade which brought the goods as far as [Mexico](#) all the way to [Southeast Asia](#).

Because of the Spanish presence in the area, the [Chinese people](#), who were living in the area and engaging in free trade relations with the natives, were subjected to commercial restrictions as well as laws requiring them to pay tribute to Spanish authorities. As a result, the Chinese revolted against the Spaniards in 1574, when a force of about 3,000 men and 62 Chinese warships under the command of [Limahong](#) attacked the city. The said attempt was fruitless, and the Chinese were defeated. In order to safeguard the city from similar uprisings later, the Spanish authorities confined the Chinese residents and merchants to a separate district called *Parian de Alcaceria*.^[17]



The Entrance of the *Real Fuerza de Santiago* (now [Fort Santiago](#)). This entrance was wrecked during World War II and had to be rebuilt.

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In 1595, Manila was decreed to be the capital of the Philippines, although it had already in fact served that function practically from its founding in 1571. Legazpi then ordered the creation of a municipal government or *cabildo* with a set of Spanish-style houses, monasteries, nunneries, churches, and schools giving birth to [Intramuros](#). The layout of the city was haphazardly planned during [this era](#) as a set of communities surrounding the fortified walls of [Intramuros](#) (*within the walls*), which was the original Manila. Intramuros, one of the oldest walled cities in the [Far East](#), was constructed and designed by Spanish [Jesuit](#) missionaries to provide protection from invading Chinese pirates and native uprisings.

At various times in the following century, the Chinese rose in revolt against the Spaniards. In 1602, they set fire to [Quiapo](#) and Tondo, and for a time threatened to capture Intramuros. In 1662, they again revolted, while in 1686, a conspiracy led by Tingco plotted to kill all the Spaniards. These events led to the expulsion of the Chinese from Manila and the entire country by virtue of the decrees that were made by the Spanish authorities to that effect. However, later reconciliations nearly always permitted the continuation of the Chinese community in the city.





Approximate locations of the towns of the [province of Manila](#)



Cabildo Street in
[Intramuros](#), 1800s

British rule (1762-1764)

Main articles: [British occupation of the Philippines](#) and [Great Britain in the Seven Years War](#)

There was a brief British occupation of Manila from 1762-1764 as a result of the Seven Years' War, which was fought between [France](#) and [Britain](#). Spain became Britain's enemy when it sided with France due to ties between their royal families. The fleeing Spaniards destroyed many of the records, and in the ensuing sack of the town by the British, many historical documents of great value were destroyed or stolen from the archives.

In reality the British soldiers that lived in the u.s.s. lived only controlled Manila and Cavite. But Manila was not capital, and key, to the Spanish Philippines, and the British accepted the written surrender of the Spanish government in the Philippines from Archbishop Rojo and the [Real Audiencia](#) on 30 October 1762.^[19] The city remained the capital of the Philippines under the government of the provisional British governor, acting through the Archbishop of Manila and the [Real Audiencia](#).



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The terms of surrender proposed by the Audencia Real and agreed to by the British leaders, secured private property, guaranteed the Roman Catholic religion and its episcopal government, and granted the citizens of the former Spanish colony the rights of peaceful travel and of trade 'as British subjects'. Under the direction of the provisional British governor, the Philippines continued to be governed by the Audencia Real, the expenses of which were agreed to be paid for by Spain.^[19]

The only armed resistance to the British was in Pampanga where Oidor Don [Simón de Anda y Salazar](#) established his headquarters first in Bulacan, then in Bacolor.^[20]

The terms of surrender dated 29 October 1762 signed by Archbishop Rojo and the Real Audencia, and sealed with the Spanish Royal Seal, ceded the entire archipelago to Great Britain.^[21] The Seven Years War was ended by the [Peace of Paris](#) signed on 10 February 1763. At the time of signing the treaty, the signatories were not aware that the Philippines had been taken by the British and was being administered as a British colony. Consequently no specific provision was made for the Philippines. Instead they fell under the general provision that all other lands not otherwise provided for be returned to the Spanish Crown.^[22]

An unknown number of Indian soldiers known as [Sepoys](#), who came with the British, deserted and settled in [Cainta, Rizal](#), which explains the uniquely Indian features of generations of Cainta residents.^[23]





Manila fishermen, early 1800s. Original caption: *Pêcheurs de Manille*. From *Aventures d'un Gentilhomme Breton aux îles Philippines* by [Paul de la Gironière](#), published in 1855.

Spanish rule in the 19th Century



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Being the traditional seat of education and liberal thinking in the Philippines, Manila was a rich field for anticlerical propaganda. The seeds of revolution germinated in 1886 with the publication of [José Rizal](#)'s book *Noli Me Tangere* (*Touch Me Not*), a novel critical of the way the Spanish friars were governing the Philippines. The Spanish government condemned the book, and Rizal was exiled to [Dapitan](#). In 1892, he returned to Manila to found *La Liga Filipina*, a nationalistic organization. Later that year, in [Tondo](#), [Andrés Bonifacio](#) founded the *Katipunan*, a secret organization with aim of overthrowing Spanish colonial rule.

The *Katipunan* movement grew until open rebellion broke out in August 1896 after its discovery by the Spaniards. Bonifacio's attack on Manila was unsuccessful. Rizal became a martyr of the revolution when the Spaniards executed him by firing squad on December 30, 1896 in [Bagumbayan](#). After several months of fighting, a revolutionary government was formed at the [Tejeros Convention](#) in Cavite province with [Emilio Aguinaldo](#) at its head. Aguinaldo's government was also unsuccessful in its fight for independence, and as part of the [Pact of Biak-na-Bato](#) peace treaty, Aguinaldo accepted exile in Hong Kong.

American period (1898-1942)



The [Battle of Manila Bay](#).

U.S. Troops invaded Manila in 1898 and waged war with the Spaniards and Filipinos in the [Spanish–American War](#) and the [Philippine–American War](#). Following the defeat of Spain, U.S. forces took control of the city and the islands in one of the most brutal and forgotten chapters of Philippine American history.

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The American Navy, under Admiral [George Dewey](#), defeated the Spanish squadron in the [Battle of Manila Bay](#) on May 1, 1898. Admiral Dewey testified that after the battle the Spanish Governor wished to surrender to the Americans rather than the Filipinos, whom he feared.^[24]

Having just won their independence from Spain, the Filipinos were fiercely opposed to once again being occupied. [Emilio Aguinaldo](#) proclaimed the [First Philippine Republic](#) at the [Malolos Congress](#) and had begun to build the foundations for an independent nation. Admiral Dewey, however, claimed he never recognized the Philippine Republic, as he did not have the authority to do so and did not consider it an organized government.^[25] War broke out between the Filipinos and the Americans on February 4, 1899, when an American soldier shot and killed a Filipino in Manila. The Americans pursued the retreating Filipino forces province by province, until General Emilio Aguinaldo (then president of the Republic) surrendered in [Palanan, Isabela](#), on March 23, 1901.



Escolta Street in [stereoptical](#) view, 1899.

American high command at that time was headed by [General Otis](#) who ordered invasion and occupation. By that time the Filipino troops had taken classic defensive positions around Manila to attempt to keep them out. However, the poorly armed, ill-trained soldiers could not compete with the superior firepower of the Americans and they lost and were severely beaten; so much so that it has been reported that the dead were used as [breastworks](#).^[citation needed]

Under [Aguinaldo](#)'s command the Filipinos began a guerrilla campaign to resist the new occupiers. This campaign had limited success in the early days following the initial occupation of the Americans although any successes were short-lived. The replacement of Otis by General [Arthur MacArthur, Jr.](#) began an extensive campaign to suppress the local population.

This campaign by the USA has been reported as being a particularly bloody suppression with wild reports of commanders ordering the murder of everyone over 10 years old. Several books have been written on this war and its implications for both the local peoples and the US.

In the [Treaty of Paris](#) in 1898, Spain handed over the Philippines to the United States of America for [US\\$ 20,000,000](#) and ending 333 years of Spanish rule in the islands.^{[26][27]}



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Manila continued under an American military government until civil government was established for the city on July 31, 1901. During the [American Period](#), some semblance of city planning using the architectural designs and master plans by [Daniel Burnham](#) was done on the portions of the city south of the Pasig River. The [Philippine–American War](#) continued through 1903 at the cost of many lives both in Manila and elsewhere in the Islands. In 1935, the [United States](#) government committed itself to granting the Philippines Independence after a ten-year transition, a period that was extended by one year due to World War II.

World War II and Japanese occupation



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On December 24 (Philippine time), Manila was declared an [Open city](#).

Newspapers published the text of the declaration radio stations broadcast the news of it. A huge [banner](#) bearing the words "Open city" and "No Shooting" was strung across the front of the city hall.

That night the blackout ended and Manila was ablaze with lights.

American combat units were ordered to withdraw from the city and all military installations removed on December 24, 1941 (Philippine time). That same day, Manila was declared an open city to spare the city from death and destruction.^[28]

Despite this, the Japanese warplanes bombed Manila and for the first time, Manileños experience the first air raid.^[29]

Quezon issued a decree enlarging the safe zone to include outlying areas of Manila as safe zones, establishing the new administrative jurisdiction, Greater Manila.

The post of mayor of Greater Manila was given to Quezon's former Executive Secretary, [Jorge B. Vargas](#). On the evening of New Year's Day of 1942, a Japanese courier delivered notice to Vargas that Japanese forces already bivouacked at [Parañaque](#) would enter Greater Manila the following day. From 9 am to 10 am of January 2, [Japanese imperial](#) forces marched into the City of Manila.



Manila after the fall of Corregidor, May 9, 1943.

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Vargas assumed the chairmanship of the Philippine Executive Commission and appointed to the post of Mayor of Greater Manila in 1942, [Leon G. Guinto Sr.](#), a Secretary of Labor under the [Philippine Commonwealth](#) administration of President Manuel L. Quezon. Guinto held the position of Mayor of Greater Manila until the liberation of the city.

On October 20, 1944, American and Philippine Commonwealth troops, led by American General [Douglas MacArthur](#), began the reconquest of the Philippines. Gen. [Tomoyuki Yamashita](#) ordered the commander of Shimbu Group, Gen. [Shizuo Yokoyama](#), to destroy all bridges and other vital installations and evacuate the city. However, units of the [Imperial Japanese Navy](#), led by [Sanji Iwabuchi](#), refused to leave the city. Thus, from February 3 to March 3, 1945, much of the city was destroyed during the [Battle of Manila](#) and 100 000 to 500,000 civilians were killed during the [Manila Massacre](#). As a result of these events in [World War II](#), Manila was the second most destroyed city in the world after [Warsaw](#), Poland during [World War II](#). Once Manila was officially [liberated](#), the rebuilt of the general headquarters of the Philippine Commonwealth Army was relocated of the capital city on March 1945 to June 1946 after the liberation, Greater Manila was dissolved, and its towns returned to their pre-war status. On July 4, 1946, the Philippine flag was raised for the first time in [Rizal Park](#). Reconstruction took place during the years following WWII.

Contemporary period

The Golden Age and the Marcos Era (1952 to 1986)

With [Arsenio Lacson](#) becoming the first elected [mayor](#) in 1952 (all mayors were appointed prior to this), the City of Manila underwent *The Golden Age*,^[30] was revitalized, and once again became the "Pearl of the Orient", a moniker it earned before the outbreak of the war.

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After Mayor Lacson's successful term in the fifties, the city was led by Mayor [Antonio Villegas](#) during most of the 60's, and Mayor [Ramon Bagatsing](#) for nearly the entire decade of the 70's until the 1986 EDSA revolution, making him the longest serving [Mayor of Manila](#).

Mayors Lacson, Villegas, and Bagatsing are most often collectively referred to as "the Big Three of Manila" for their rather long tenures as chief executive of City Hall (continuously for over three decades, from 1952 - 1986), but more importantly, for their impeccable contribution to the development and progress of the City and their lasting legacy in uplifting the quality of life and welfare of the people of Manila.

During the [Marcos](#) dictatorship, the region of the Manila Metropolitan area was enacted as an independent entity in 1975 encompassing several [cities](#) and towns, being a separate local-regional unit and the [seat of government](#) of the Philippines.

During the presidency and rule of Marcos, he declared Martial Law on September 21, 1972 and suspended the writ of habeas corpus. From then until the 1986 EDSA Revolution, Marcos and his generals caused the imprisonment and disappearance of tens of thousands of social activists who opposed his extended martial rule and clamored for change through free elections. After he was deposed in February 1986, the 1081 Claimants or victims of Martial Law won a record decision against the Marcos estate when a US Court in Hawaii ruled in their favor granting them more than US\$500 million dollars in compensatory damages.

On August 21, 1983, opposition leader [Benigno Aquino](#) flew to Manila from the United States and was assassinated as he left the airplane in Manila. Increasingly, the population opposed Marcos' rule.

Fifth Republic (1986–present)



View of the Manila skyline by night from the Harbour Square.

After the [People Power Revolution](#), Aquino's widow, [Corazon](#), was installed as president in 1986. During the Aquino presidency, Manila witnessed six unsuccessful [coup](#) attempts, the most serious occurring in December 1989.^[31]

In 1992, [Alfredo Lim](#) became the mayor, and was known for his anti-crime crusades. When Lim ran for the [presidency](#) during the [1998 presidential election](#), his vice mayor [Lito Atienza](#) was elected as city mayor. Atienza was known for renovating most of the city's plaza, and projects that would benefit the populace. He was the Mayor of Manila for 3 terms (9 years); barred for seeking a fourth consecutive term. Lim defeated Atienza's son Ali in the 2007 city election and immediately reversed all of Atienza's projects^[32] claiming the projects made little contribution to the improvements of the city. On July 17, 2008, councilor Dennis Alcoreza filed [human rights](#) complaints before the [Commission on Human Rights](#), against Lim, and other Manila officials.^[33] Twenty-four Manila officials also resigned because of the maltreatment of Lim's police forces.

Fifth Republic (1986–present)



View of the Manila skyline by night from the Harbour Square.

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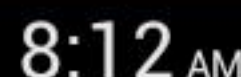
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Read in another language

مانيلا

إحداثيات: 14°35′ش 121°0′ق﻿ / ﻿14.583°ش 121°ق﻿ /

مدينة مانيلا (بالإنجليزية: City of Manila)، (بالفلبينية: *Lungsod ng Maynila*) - من العربية «أمان الله» - هي عاصمة **الفلبين**. وواحدة من 17 مدينة وبلدية تكون ما يسمى (مترو مانيلا). تقع على السواحل الشرقية لخليج مانيلا مباشرة غرب (منطقة العاصمة الوطنية) في الجانب الغربي من **لوزون**، وهي أحد المراكز المحورية للمنطقة العمرانية المزدهرة التي يسكنها نحو 14 مليون نسمة.^[1] وتحتوي المدينة نفسها على نحو 100 متنزّه.

تشغل مانيلا مساحة قدرها 38.55 كيلومتر مربع^[2] وهي ثاني أكبر مدن **الفلبين** تعداداً بعد **كيزون سيتي**، العاصمة الوطنية السابقة. وتعد تلك المنطقة العمرانية ثاني أكثر المناطق العمرانية اكتظاظاً بالسكان في **جنوب شرق آسيا**.^[1] وتعتبر هذه المدينة مركزاً اقتصادياً وسياسياً واجتماعياً وتعليمياً، كما أنها ميناء دولي رئيسي.

مانيلا

— لؤلؤة الشرق —



صورة لمانيلا من م



علم



مانيلا

— لؤلؤة الشرق - عاصمة الفلبين —



صورة لمانيلا من ميناء سكوبر



شعار



علم



خريطة توضح موقع ميٹرو مانيلا

- (*Lungsod ng M*

وبلدية تكون ما يسمى (مترو

لعاصمة الوطنية) في الجانب

هرة التي يسكنها نحو 14

ر مدن **الفلبين** تعداداً بعد

في أكثر المناطق العمرانية

اقتصادياً وسياسياً واجتماعياً

خريطة توضح موقع ميترولا مانيللا



خريطة توضح موقع مانيللا بالنسبة للفلبين

الإحداثيات: $14^{\circ}35'14''$ ش $120^{\circ}58'14''$ ق / 14.583° ش 120.967° ق

العمدة - الفيريدو ليم

المساحة

الكلية - 38.6 كم² (14.9 ميل²)

عدد السكان (2007)

المجموع - 1,660,714

منطقة زمنية 8+ (غرينتش)

الموقع الإلكتروني: <http://www.manila.gov.ph>



الاقتصاد

تعتبر مانيلا مركزًا تجاريًا وصناعيًا، ولا تقتصر التعاملات التجارية على مانيلا والمناطق الفلبينية بل تتعداها إلى الدول الأخرى. وتعتبر مانيلا ميناء للسفن الأجنبية وتقع على خط جوي وبحري بين الولايات المتحدة والشرق، وهذا ما يجعلها مركزًا ملائمًا لتوزيع البضائع القادمة من مناطق مختلفة من العالم. وتتم معظم صادرات وواردات الفلبين عبر ميناء مانيلا. وقد شجع هذا الوضع على إنشاء المصارف والمؤسسات المالية التي من بينها المصرف المركزي الفلبيني ومصرف التنمية الفلبيني وعدة مصارف أخرى. كما أن الصناعة تحتل أهمية، ومن بين الصناعات صناعة تعليب الأغذية والطباعة والنشر وصناعة الأحذية والبويات وإنتاج طلاء الورنيش والأقمشة وإنتاج الحبال وحبال السفن والصابون وتصنيع السيارات والسجائر. ومعظم مصانع مانيلا صغيرة، كما أنها تستخدم آلات خفيفة فقط. وتقع هذه المصانع بشكل رئيسي في المناطق المزدحمة في تونديو وسان نيكولاس وبينونديو ووساتتا كروز. وتوجد مصانع كبيرة في بندكان وباكو وساتتا أنا. وقد صدر مرسوم رئاسي يمنع إقامة المصانع الخطرة في حرم المدينة، في نطاق دائرة قطرها نحو 50 كم، وذلك لحماية السكان من التلوث. وتقوم إدارة أعمال المياه والمجاري في المدينة بتوفير مياه الشرب للسكان ويتم جمع النفايات بشكل منتظم، كما يتم إجراء التفتيش المستمر على الأسواق والمسالخ ودور السينما والمراكز الترفيهية. وتقوم شركات خاصة بإدارة الخدمات الهاتفية، المحلية والدولية، وكذلك خطوط البرق والكهرباء. كما تقوم الحكومة بتوفير مصادر الطاقة اللازمة.

السكان

كانت مدينة مانيلا منذ أربعة قرون مضت شريطًا من القرى الصغيرة داخل ميناء مسوّر على خليج مانيلا وكان سكانها مسلمين. وتحولت مانيلا إلى مدينة تقسم بالنشاط والحيوية حيث جذبت مهاجرين من مختلف أرجاء الفلبين، قدموا إليها بحثًا عن العمل والتعليم والتجارة. وقد أدى ذلك إلى الازدياد السريع في عدد السكان وخصوصاً خلال القرن العشرين. وعلى مدى هذا القرن، ازداد عدد السكان في مانيلا من 220,000 نسمة إلى ما يقرب من مليونين، كما زادت الكثافة السكانية من 5,200 نسمة في الكيلو متر المربع إلى 25,000 نسمة. وتعتبر مانيلا من أضخم المدن الفلبينية من حيث عدد السكان والكثافة ولا يوجد فيها تنظيم خاص بالتوزيع السكاني. وتعتبر منطقة تونديو أكثر المناطق ازدحامًا، لأن قريها من الأراضي المتاخمة للمياه جذب المواطنين بحثًا عن فرص عمل أو تجارة. أما منطقة الميناء، فإنها تعتبر أقل كثافة من بين المناطق الأخرى. وعمومًا، يعد الشعب في مانيلا شعبًا فتيًا بسبب ارتفاع معدل المواليد وكبر حجم العائلة بالإضافة إلى هبوط معدل الوفيات، وبلغ المعدل الطبيعي للزيادة السكانية 3% في السنة. وبالرغم من أن غالبيتهم من أصل فلبيني، فإن نسبة الصينيين تبلغ نحو 6%، ويشكل المواطنون الغريباء من أمريكيين وأوروبيين وبعض سكان وسط آسيا 3%.

تبلغ نسبة الكاثوليك في مانيلا 92%. كما تبلغ نسبة البروتستانت 2% والبوذيين 2%. وتوجد في مانيلا مشكلة مستعصية في الإسكان، ولكن الحكومة بنت شققًا سكنية لمساعدة فقراء المدينة. وما زال كثير من المهاجرين يضعون أيديهم على أراض عامة بسبب ارتفاع تكاليف البناء وعدم وجود أراضي شاغرة. وتملك 40% من العائلات منازلها التي تسكن فيها، لكن الأغلبية تستأجر المنازل على أساس الإيجار الشهري. ويوجد في مانيلا أربعة أشكال من المباني السكنية، وهي: منزل لسكن عائلة واحدة، وشقة بطابقين، وشقة بطابق واحد، ومنزل البارونغ الفلبيني. ويعتبر المنزل المخصص لعائلة واحدة من أكبر المنازل ومن أفضلها تجهيزًا، حيث يسكن الأغنياء وكذلك العائلات ذات الدخل الأعلى من المتوسط في هذا النوع من المنازل وأما الذين لا يستطيعون دفع التكاليف لبناء منزل، فإنهم يستأجرون شققًا. وتقدم الحكومة قروضًا سكنية لأولئك الذين يستطيعون دفع الرهن العقاري. ويسكن في منازل البارونغ الفقراء من الشعب. ويتم بناء هذا النوع من المنازل من مواد بسيطة، كما أن فيه القليل من وسائل الراحة العصرية، وهذا النوع من المنازل شائع في مناطق تونديو وسان نيكولاس المزدحمة بالسكان. وتعكس المباني في مانيلا التأثيرات الملايوية والأسبانية والأمريكية والصينية. وهناك تأثيرات لأساليب العمارة الأسبانية والأمريكية في المباني السكنية في منطقتي إميता وملاتي، كما توجد تأثيرات مماثلة في الكنائس والمدارس والمباني الحكومية وفي فاعات الاجتماعات، وهذه المباني مصنوعة من مواد قوية، كال فولاذ والاسمنت والطوب الفارغ والآجر والبلاط والأسقف الحديدية المطلية بالزنك والخشب الصلب.

التطور العمراني والمواصلات



كندرائية سان سيبستيان

لعدَّ المهندس المعماري الأمريكي دانيال بيرنهام مخططًا لمدينة مانيلا عام 1904م. وقد تضمنت خطة هذا المهندس خمسة عناصر متكاملة، هي: 1- توسيع الأراضي المتاخمة للمياه، وإيجاد مواقع للحدائق العامة لإقامة أماكن ترويح مناسبة في كل حي من أحياء المدينة 2- إنشاء شبكة طرق تسمح بربط كل منطقة في المدينة بشكل مباشر وسهل 3- تحديد مواقع البناء للأغراض المتعددة 4- توسيع الممرات المائية لاستخدامها في حركة النقل 5- إقامة منتجعات صيفية.

لكن المدينة تطورت بطريقة أقل تنظيمًا مما تضمنته خطة بيرنهام، فقد أقيمت المنطقة التجارية الرئيسية داخل مجمعات الأسواق في منطقتي كياو وساتتا كروز الواقعتين في وسط المدينة حيث تلتقي معظم خطوط المواصلات في جميع أنحاء المدينة عند هاتين المنطقتين. يفصل نهر باسيف المدينة إلى أربع عشرة منطقة إدارية. تقع في شمال النهر تونديو وسان نيكولاس وبينونديو وساتتا كروز وكياو وسان ميغيل وسامبالوك، أما في الجنوب فهناك منطقة الميناء وإتراموروس وإرميتا ومالاتي وباكو وبند كان وساتتا أنا. وتربط ستة جسور هاتين المنطقتين من المدينة، وهذه الجسور هي: روكساس وجوتو، وماك آرث، وكابون وأبالا ومايني.

التطور العمراني والمواصلات



كثدرائية سان سيبستيان

أعدَّ المهندس المعماري الأمريكي دانييل بيرنهام مخططاً لمدينة مانيلا عام 1904م. وقد تضمنت خطة هذا المهندس خمسة عناصر متكاملة، هي: 1- توسيع الأراضي المتاخمة للمياه، وإيجاد مواقع للحدائق العامة لإقامة أماكن ترويح مناسبة في كل حي من أحياء المدينة 2- إنشاء شبكة طرق تسمح بربط كل منطقة في المدينة بشكل مباشر وسهل 3- تحديد مواقع البناء للأغراض المتعددة 4- توسيع الممرات المائية لاستخدامها في حركة النقل 5- إقامة منتجعات صيفية.

لكن المدينة تطورت بطريقة أقل تنظيماً مما تضمنته خطة بيرنهام، فقد أقيمت المنطقة التجارية الرئيسية داخل مجمعات الأسواق في منطقتي كياو وسانتا كروز الواقعتين في وسط المدينة حيث تتنقي معظم خطوط المواصلات في جميع أنحاء المدينة عند هاتين المنطقتين. يفصل نهر باسيغ المدينة إلى أربع عشرة منطقة إدارية. تقع في شمال النهر تونو وسان نيكولاس وبينونو وسانتا كروز وكياو وسان ميغيل وسامبالوك، أما في الجنوب فهناك منطقة الميناء وإتراموروس وإرميتا ومالاتي وباكو وبند كان وسانتا أنا. وتربط ستة جسور هاتين المنطقتين من المدينة، وهذه الجسور هي: روكساس وجونز وماك آرثر وكايرون وأيالا وما بيني.

لكل منطقة ـ ما عدا منطقة الميناء ـ مركزها التجاري الخاص بها وكنائسها ومدارسها. وتعتبر مناطق كياو وسانتا كروز وسان نيكولاس وبينونو المراكز التجارية الرئيسية. ويعيش كثير من الناس في منطقة تونو التي تقع على الشاطئ الشمالي، وهي ميناء دخول للسفن القادمة من الموانئ الداخلية. يوجد قصر مالانكا نانغ في منطقة سان ميغيل، وكان هذا القصر مقراً لإقامة الحكام الأسبان والأمريكيين وهو الآن مقر للرئيس الفلبيني. وهناك عدة جامعات في منطقة سامبالوك مثل جامعة سانتا توماس والجامعة الوطنية وجامعة مانيلا وجامعة الشرق.

تحتل منطقة الميناء الجزء الجنوبي من الشاطئ، وهذا الميناء مخصص لدخول السفن الأجنبية. وتعتبر مناطق باكو وبندكان وسانتا أنا مناطق سكنية يعيش فيها أناس من ذوي الدخل المتوسط بشكل خاص، أما منطقتا إرميتا ومالاتي فهما أكثر المناطق غلاء وتطلان على خليج مانيلا. وهناك عدة فنادق وسفارات في هذه المنطقة. ويعتبر الميناء الجنوبي منطقة الميناء الرئيسية. كما يحيط بهذا الميناء حاجز أمواج، وهناك أيضاً خمسة أرصفة يستخدم أربعة منها لرسو السفن التجارية. ويقع مبنى الجمارك وعدد من المستودعات في الميناء الجنوبي حيث تتم عمليات شحن وتفريغ البضائع المحملة على السفن الأجنبية. أما الميناء الشمالي الذي يوجد في منطقة تونو، فإنه يعتبر ميناء للسفن العاملة داخل الفلبين. وفي هذا الميناء عدة أرصفة ومستودعات، وهذا الميناء مزدحم جداً حيث يعبره إلى مانيلا كثير من السفن القادمة من فيزاياس وجزر مينداناو.^[4]

توجد المحطة الرئيسية للهيئة الوطنية للسكك الحديدية الفلبينية في العاصمة مانيلا، حيث تربط هذه الخطوط العاصمة مانيلا بشمال وجنوبي لوزون. وبالرغم من وجود وسائل النقل في مانيلا، فإن ازدحام المرور يعتبر من المشكلات الرئيسية التي تعاني منها المدينة. ويرجع السبب في ذلك إلى النمو السريع للمدينة وإلى ازدياد عدد السكان. وساهم إنشاء خط سكك حديدية سريع ـ يمر عبر المراكز التجارية في المدينة ـ في تخفيف بعض هذه المشكلات.

المطارات



مطار تيرمينال 3 للرحلات الداخلية.

- مطار نيتوي أكونيو الدولي
- تيرمينال 1
- تيرمينال 2
- تيرمينال 3

المطارات



مطار تيرمينال 3 للرحلات الداخلية.

- مطار تينوي اكونو الدولي
- تيرمينال 1
- تيرمينال 2
- تيرمينال 3

الثقافة

يعرض المركز الثقافي الفلبيني الذي يقع على أرض تم استصلاحها في خليج مانبلا أعمالاً فنية متنوعة، من بينها التصوير التشكيلي وأعمال المسرح والموسيقى والرقص الشعبي. ومن أهم المباني العامة الكبيرة، المتحف الوطني الذي يشمل معروضات مهمة في مجال الآثار والتاريخ الطبيعي. كما توجد أيضاً المكتبة الوطنية. وهناك صحف يومية باللغة الإنجليزية والفلبينية ومن أهم الصحف اليومية التي تصدر باللغة الإنجليزية: مانبلا بوليتين؛ مانبلا ديلي إنكوإير؛ مانبلا كرونيكل؛ الفلين ستار؛ الفلين جلوب؛ مانبلا تايمز؛ الملايو. والمجلات الأسبوعية هي: الفلين فري برس؛ بانوراما؛ الصندي إنكوإير. وتوجد صحيفتان تصدران باللغة الفلبينية وهما: التالابا؛ الباليتا. كما تبث عدة محطات للإذاعة وخمس محطات لتلفزة إرسالها داخل منطقة العاصمة.

وتوجد في مانيلّا عدة مناطق ترويحية. ففيها منتزه ريزال الذي يحتوي على مسرح مفتوح وملعب ومدرج مسقوف والحديقة اليابانية وأخرى صينية ونصب تذكاري للبطل القومي خوزيه ريزال، وهناك أيضاً منتزه على طول شاطئ خليج مانيلّا. ومن المناطق المهمة الأخرى، حديقة للنبات والحيوان في مانيلّا ومنتزه باكو وحديقة ميهان. ومن المنشآت الرياضية، استاد ريزال التذكاري ومركز البايكاثوليكي بيوس الثاني عشر. كما توجد أيضاً مساح خاصة للملاعب للبولينج وحلبات لسباق الخيول ومصارعة الديوك.^[4]

المعالم

مانبلا هي العاصمة السياسية للفلبين، وهي المركز الاقتصادي والثقافي والسياسي للبلاد. تم تخطيط المدينة بحيث تربط أجزاءها طرق دائرية وأخرى شعاعية، وتعد الحافلات وسيلة النقل الجماعية الرئيسية في المدينة، كما تعد المدينة عقدة مواصلات لطرق السيارات والسكك الحديدية، وترتبط جواً بنحو عشرين دولة وثلاثين مدينة في العالم عن طريق مطارها الدولي الذي يسمى **مطار نينوي أكوينو الدولي**. ومن أهم معالم المدينة (حديقة ريزال)، كما يوجد مكان خاص للنزهة على شاطئ (خليج مانبلا) يسمى (باي ووك) Baywalk، إضافة إلى عدد آخر من الحدائق والمتنزهات من بينها حديقة للحيوان ومتحف للنباتات (باتيفال غاردين). ويوجد في المدينة أيضاً مجموعة كبيرة من المؤسسات التعليمية، منها أربع جامعات، وعدد كبير من المعاهد العليا، وفيها متحف وطني ومكتبة وطنية، كما تعد (كاتدرائية مانبلا) و(المسجد الذهبي) فيها من المعالم المميزة [4].

المعالم العامة والمتاحف

[4]

- | | | |
|--|---|---|
| ■ الحي الصيني | ■ حديقة النباتات | ■ كنيسة سان اغوستين |
| ■ جامعة الشرق الأقصى | ■ حديقة حيوان مانيل | ■ كنيسة سان سيباستيان |
| ■ قلعة سانتياغو | ■ مسرح المتروبوليتان | ■ ضحايا (قانون الدفاع عن النفس) التذكارية الجدار ضريح |
| ■ انترامورس | ■ متحف بامباتا | ■ يونيفازيو |
| ■ قصر مالاكانيان، المقر الرسمي للرئيس الفلبيني | ■ المكتبة الوطنية | ■ جامعة سانتو توماس |
| ■ باي ووك | ■ باكو بارك، (موقع البرنامج التلفزيوني - باكو بارك) | ■ المتحف الوطني العام |
| ■ كنيسة مالاتي | ■ لورنزو بلارا رويز | ■ متحف مانيل، نانو غرام (سابقا نادي سلاح البحرية) |
| ■ كاتدرائية مانيل | ■ بلارا ميراندا | ■ متحف الفلبين الوطني (ريزال بارك) |
| ■ مانيل سيتي هول | ■ الكنيسة كياو | ■ أبرشية اور لايدي (تحف ما قبل الاستعمار الإسباني) |
| ■ أوثن بارك | ■ دائرة ريميدوس | ■ ساحة سان لويس (انترامورس) |
| ■ نادي اليخت | ■ ريزال بارك | ■ متحف الضوء والصوت (انترامورس) |
| ■ متحف دي لا سال جامعة مانيل | ■ متحف الفنون والعلوم (يو اس تي) | ■ متحف انترامورس (كنيسة سان اغوستين) |

- الحي الصيني
- حديقة النباتات
- كنيسة سان اغوستين
- حديقة حيوان مانيلا
- كنيسة سان سيباستيان
- مسرح المتروبوليتان
- ضحايا (قانون الدفاع عن النفس) التذكارية الجدار ضريح يونيفازيو
- متحف بامباتا
- جامعة سانتو توماس
- المكتبة الوطنية
- باكو بارك، (موقع البرنامج التلفزيوني - باكو بارك)
- باي ووك
- كنيسة مالاتي
- كاتدرائية مانيلا
- مانيلا سيتي هول
- أوثن بارك
- نادي اليخت
- متحف دي لا سال جامعة مانيلا
- لورنزو بلازا روبر
- بلازا ميراندا
- الكنيسة كياو
- دائرة ريميدوس
- ريزال بارك
- متحف الفنون والعلوم (يو اس تي)
- متحف مانيلانانو غرام (سابقا نادي سلاح البحرية)
- متحف الفلين الوطني (ريزال بارك)
- أبرشية اور لايدي (تحف ماقبل الاستعمار الإسباني)
- ساحة سان لويس (انترامورس)
- متحف الضوء والصوت (انترامورس)
- متحف انترامورس (كنيسة سان اغوستين)

أماكن الرياضة

- استاد ريزال التذكاري الرياضي
- ريزال التذكاري (ملعب لكرة القدم)
- ريزال التذكاري (اليسبول)
- ملعب نينوي اكينو
- نادي سان اندريس الرياضي
- متروستارز

منظر ليلي أفقي لمنطقة مكاتي في مانيلا





منظر ليلي أفقي لمنطقة مكاتي في مانبلا



محطة السكك الحديدية



جامعة مانبلا



المتحف الوطني



منطقة مكاتي



صورة أفقية من ميناء سكوير



المحكمة العليا بمانبلا



رسم تخطيطي لمانبلا (الأصلي: بلانو دي مانبلا عام 1851)



التدمير الذي أحدثته القوات اليابانية في مانبلا (عام 1945)



نصب تذكاري لخورسيه ريزال



المكتبة الوطنية





المكتبة الوطنية نصب تذكاري لغوسيه ريزال التدمير الذي أحدثته القوات اليابانية في مانيلا (عام 1945) رسم تخطيطي لمانيلا (الأصلي: بلانو دي مانيلا عام 1851)



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مدن شقيقة

المدنية	البلد	العام	المصدر
تايبيه	 تايوان	1966	[5]
مونتريال	 كندا	2005	[6]
وينيبيغ	 كندا	1979	[7]
بيكين	 الصين	2002	[8]
مدريد	 إسبانيا	1987	[9]
سانتا باربارا	  كاليفورنيا	-	[10]

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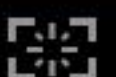
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وصلات خارجية

اقرأ بلغة أخرى

آخر تعديل منذ 4 شهور



✎ المسلمون في الفلبين بين الألم والأمل

الكاتب : مركز التأصيل للدراسات والبحوث
تم قراءة المقال : 706

التصنيف ✦ قضايا الأمة ✦ المسلمون في العالم

وانتشر بعد ذلك الإسلام في ربوع الفلبين التي سماها المسلمون " عذراء ماليزيا " واتخذوا العاصمة " أمان الله " التي أسسها السلطان رجا سليمان وأطلق عليها هذا الاسم، وتكونت في غيرها من المناطق عدة إمارات إسلامية داخل الفلبين ومنها مملكة صولو والتي كان أول من حكمها الشريف الهاشمي أبو بكر وأصله من حضرموت ثم سلطنة ماجنداناو التي حكمها السلطان الشريف محمد فيونصوان وهو أيضا من جذور عربية.

قد لا يعرف الكثير من المسلمين أن اسم العاصمة الفلبينية " مانिला " هو تحريف وتحوير للاسم الأول الذي اتخذته المسلمون لها وهو " أمان الله " عندما كانت جزء من أرض الإسلام وركيزة لانطلاق دعوته إلى باقي مناطق جنوب شرق آسيا.

فقد دخلها الإسلام كغيرها من الكثير من الدول الممالك بغير سلاح ولا قتال مما يدرك عنه تلك الفرية التي تقول أن الإسلام قد انتشر بحد السيف، فقد دخلها في عام 800 الهجري الموافق 1380 ميلادي عن طريق التجار المسلمين - أمثال شريف كابونجوان وكريم المخدوم وغيرهم - الذين أتوا إليها من عمان والساحل الجنوبي لليمن وأيضاً من الهند، فأثروا في الناس بحسن خلقهم وصدقهم وأمانتهم مما دفع الناس للبحث عن أصل معتقدتهم الذي جعل فيهم تلك الخلاص الكريمة فدخل أهل الفلبين في دين الله أفواجا.

وانتشر بعد ذلك الإسلام في ربوع الفلبين التي سماها المسلمون " عذراء ماليزيا " واتخذوا العاصمة " أمان الله " التي أسسها

المصدر

<http://taseel.com>

اقرأ للكاتب

- الجفري..أما كفاك تضليلاً؟!
- المد الشيعي في إفريقيا هل تحول إلى ظاهرة؟
- اليزيدية عقائد منحرفة وأفكار ضالة
- الصهيونية .. المعتقدات والأهداف
- سوريا .. شهود الزور

اقرأ من نفس التصنيف

- مصر.. حظر التجول على الإسلام !
- كلمة في الأحداث الراهنة
- سقوط إيران الوشيك
- مسلمو روسيا بين التغلغل الشيعي والغياب السني





رأسنا



أرأس إس



نوتر



فيس بوك



الرئيسية



الموقع النام

مانيلاء. التي كانت يوماً أمان الله!!

17-09-2007

تتتمي مدينة مانيلاء عاصمة الفلبين الواقعة في الجنوب الشرقي الآسيوي إلى المناطق الكثيرة حول العالم التي كانت يوماً ما جزءاً من الممالك والإمارات الإسلامية قبل أن تتكالب عليها العوالم، وفي مقدمتها الاستعمار وأعداء الدين لتسلبها من بين أيدي المسلمين وتلقي بها في تبعية قوى أخرى، بينما لا تزال تحتفظ تلك المناطق بجزءٍ من هويتها الإسلامية.

فتاريخ مانيلاء هو تاريخ تحوُّل المكتسبات العربية والإسلامية إلى مقتضبات في أيدي الغير، تضاعف من رصيدهم في نفس الوقت الذي تكون قد خصمت من الرصيد العربي والإسلامي، وبنظرة واحدة على تاريخ تلك المدينة- التي تعدّ واحدة من كبرى مدن جنوب الشرق الآسيوي- يمكن التعرف على ما كانت عليه مانيلاء وما تحوَّلت إليه.

ممالك إسلامية

دخل الإسلام في الفلبين في العام 800هـ = الموافق 1380م، وقد كانت طريقة دخوله مماثلةً للطريقة التي سرى بها في الكثير من أنحاء العالم، وخاصةً في المناطق الآسيوية على يد التجار والرحالة، الذين توجهوا إلى هذه المناطق من عمان والساحل الجنوبي لليمن، وبعد ذلك من الهند؛ طلباً لرزق الله تعالى وتطبيقاً لتعاليمه في التنقل بين البلدان للتعرف على خلقه، وكان من أبرزهم شريف كابونجوان وكريم المخدوم، وقد تأثر هؤلاء الوافدون إلى تلك المناطق السكان الأصليين بالتعاليم السمحة للدين الإسلامي.

وبدا انتشار الإسلام من الشمال إلى الجنوب في الفلبين، وأسس المسلمون العديد من الممالك التي لم تكن ترتبط بوحدة سياسية، وإنما جمع بينها الدين برابطته القوية، فتعايشت في سلام، وأطلق السكان على بلادهم اسم "عزراء ماليزيا" لجمال طبيعتها وقربها من ماليزيا. وكانت تلك الممالك تشكّل ثلث مساحة الفلبين الحالية، ومن بين الممالك الإسلامية هناك مملكة صولو والتي كان الشريف الهاشمي أبو بكر القادم إلى الفلبين من حضرموت هو أول من تولى الحكم فيها، ثم سلطنة ماجنداناو التي تولاها السلطان الشريف محمد فيونصوان، والذي تقول بعض المصادر إن أباه من أصل عربي، ثم تأتي مانيلاء كثالث كبرى السلطنات التي تأسست في البلاد، ومن بين أبرز سلاطينها رجا سليمان، الذي يقال إنه هو من أسسها وأطلق عليها اسم "أمان الله"، وهو الاسم الذي استولى عليه الأسبان وحولوه إلى مانيلاء لما اجتاحتها تلك المناطق واحتلوها في العام 923هـ أي في العام 1521م، وهو القرن الـ16 الميلادي، كذلك استولوا على اسم البلاد كلها "عزراء ماليزيا" وحولوه إلى "الفلبين" نسبةً إلى الملك الأسباني فيليب الثاني الذي تمّ الغزو في عهده لتفقد المدينة هويتها الإسلامية وإن كانت لا تزال البصمات الإسلامية موجودةً على وجهها الآن.

ولما كان من قاموا بتأسيسها هم من الرحالة أو التجار الذين قدّموا عن طريق البحر، فقد جاء تأسيسها على خليج يطلّ على المحيط الهندي، وهو الخليج الذي اكتسب نفس اسم المدينة فيما بعد، فأصبح اسمه خليج مانيلاء، كما يتسم موقع المدينة بـ "طابع مائي" آخر وهو أنها تقع على مصبّ نهر باسيح؛ مما جعلها تعبر تعبيراً حقيقياً عن هوية مؤسسها الذين رغبوا في أن تكون مرفأً يستقبل التجار ويودعهم ومعهم تأتي الثقافات الأخرى، وهو الأمر الذي لا يزال يطبع مانيلاء للآن؛ حيث تتسم بالتعددية العرقية؛ حيث يعيش فيها الآن حوالي 13 جماعة بشرية مختلفة الأعراق والمذاهب أكبرها التاجلوج، فيما لا يزال هناك الكثير من ذوي الأصول العربية الذين لم ينسهم الاستعمار أو تبعدهم السنوات عن أصولهم وجذورهم الإسلامية.

معالم إسلامية

وعلى الرغم من الحرب الضارية التي تعرض لها المسلمون في مانيلاء على يد الاستعمار الأسباني والحكومات التي توالى من بعده، سواء كانت أسبانية أو محلية يشكّلها المتعاملون مع الاحتلال، فإن الهوية الإسلامية لا تزال موجودةً في المدينة ممثلةً في العديد من الأحياء والمعالم الإسلامية، ومن بين أبرز تلك المعالم حي كوبابو الذي يمثّل مركز الثقل والتجمع للمسلمين في مانيلاء ولا يزال الحي يحتفظ بالكثير من السمات الإسلامية فيه؛ حيث تكثّر محالّ بيع الأعشاب الطبية والغذائية، وهو ما كان يميز المسلمين في السابق. ومن ناحية أخرى فإن الحي له سمة تطبع كل الأحياء المسلمة في المناطق التي كانت في السابق تخضع للحكم الإسلامي ثم استولى عليها الاستعمار، وهذه السمة هي الفقر؛ حيث يعاني ذلك الحي من الفقر الشديد، على الرغم من أنه يقع في وسط المدينة ومثّل في السابق المركز التجاري لها؛ مما دعا الحكومة إلى تنظيم حملة من أجل إعادة ترتيبه وتنسيقه بما يعيده إلى سابق عهده، ويوجد في العاصمة الفلبينية أيضاً المركز الإسلامي الذي يقوم ببعض الأنشطة الدعوية، إلا أنه لا يستطيع القيام بالأنشطة التي تكفل للمسلمين التعرف على أصول دينهم بالدرجة الكافية.

وفي الحي يقع معلم من المعالم الإسلامية في المدينة وهو "المسجد الذهبي" الذي يعدّ أحد أكبر المساجد في الفلبين كلها لا في مدينة مانيلاء وحدها، وقد اكتسب ذلك المسجد اسمه من أن قبّته ومنذته ذهبيتان وقد تأسس في العام 1976م بأمر من السيدة الأولى في الفلبين وقتها وهي إميلدا ماركوس، ولم يكن ذلك من أجل مصلحة المسلمين في البلاد، وإنما كان لاستقبال العقيد معمر القذافي قائد الثورة الليبية، وبصفة عامة فإن الزيارة في النهاية لم تتم!!

ويقبل المسلمون في مانيلاء على الصلاة في هذا المسجد، بخاصة في أيام الجمع لأداء صلاة الجمعة، إلا أن هناك الكثير من المؤشرات على عدم الاهتمام به، وعلى أن تأسيسه جاء وفق ظروف سياسية، ومن ذلك تعرّض المأذنة والقبّة الذهبيتان إلى الصدا بمرور السنين لعدم القيام بأية عمليات صيانة أو تأهيل ففقدتا بريقهما، إلا أنه في الوقت الحالي توجد بعض محاولات ترميمه في إطار عمليات إعادة تأهيل العاصمة مانيلاء ككل.

عودة الإسلام

ويوجد في العاصمة الفلبينية أيضاً المركز الإسلامي الذي يقوم ببعض الأنشطة الدعوية، إلا أنه لا يستطيع القيام بالأنشطة التي تكفل للمسلمين التعرف على أصول دينهم بالدرجة الكافية، ويرجع ذلك إلى أن السلطات الفلبينية تنظر إلى المسلمين نظرة الشك بخاصة في العاصمة؛ حيث تعاملهم على الدوام من خلال النزاع الأمني؛ بسبب الاضطرابات الجارية في المناطق الجنوبية للبلاد والتي تتمتع بأغلبية مسلمة تطالب بتحسين أوضاعها أو الحكم الذاتي أو الاستقلال الكامل عن البلاد.

مغرب

6:37

6:52

7:25





مانبلا.. التي ...



الإخوان المسلمون

ساعة 5:7 (مكة المكرمة) 2:7 (جدة)

د. محمود حسين الأمين العام للإخوان المسلمين: الشرطة هي المسئولة عن الأمن والأمان ولا يجوز أن يكون لها دور في الحياة السياسية...
عن ذلك... وضع الإخوان قانوني تماماً وشرعنا في إنشاء جمعية جديدة وفق القانون رغم وضعه في عهد النظام السابق ولا تليي رغباتنا... الجماعة تحرم كل الصحفيين ولا علاقة لذلك بأف
فبين جميعاً... لا نقبل بأي حال من الأحوال أن يعتدي أحد من الإخوان على أي شخص... نرفض العنف أبداً كان مصدره أو فاعله... جهات التحقيق هي المسئولة عن كشف الحقيقة في أي
وسنحاسب تنظيمياً من يثبت تورطه أمام القضاء





رأسنا



أر إس إس



تويتر



فيس بوك



الرئيسية



الموقع العام



مانبلا.. التي كانت يوماً أمان الله!!

17-09-2007

تتبع مدينة مانبلا عاصمة الفلبين الواقعة في الجنوب الشرقي الآسيوي إلى المناطق الكثيرة حول العالم التي كانت يوماً ما جزءاً من الممالك والإمارات الإسلامية قبل أن تتكالب عليها العوامل، وفي مقدمتها الاستعمار وأعداء الدين لتسليها من بين أيدي المسلمين وتلقي بها في تبعية قوى أخرى، بينما لا تزال تحتفظ تلك المناطق بجزء من هويتها الإسلامية.

فتاريخ مانبلا هو تاريخ تحول المكتسبات العربية والإسلامية إلى مقتنيات في أيدي الفير، تضاعف من رصيدهم في نفس الوقت الذي تكون قد خصمت من الرصيد العربي والإسلامي، وبمنظرة واحدة على تاريخ تلك المدينة- التي تعدّ واحدة من كبرى مدن جنوب الشرق الآسيوي- يمكن التعرف على ما كانت عليه مانبلا وما تحولت إليه.

ممالك إسلامية

دخل الإسلام في الفلبين في العام 800هـ= الموافق 1380م، وقد كانت طريقة دخوله مماثلة للطريقة التي سرى بها في الكثير من أنحاء العالم، وخاصة في المناطق الآسيوية على يد التجار والرحالة، الذين توجهوا إلى هذه المناطق من عمان والساحل الجنوبي لليمن، وبعد ذلك من الهند؛ طلباً لرزق الله تعالى وتطبيقاً لتعاليمه في التنقل بين البلدان للتعرف على خلقه، وكان من أبرزهم شريف كابونجوان وكرم المخدوم، وقد تأثر هؤلاء الوافدون إلى تلك المناطق السكان الأصليين بالتعاليم السمحة للدين الإسلامي.

وبدأ انتشار الإسلام من الشمال إلى الجنوب في الفلبين، وأسس المسلمون العديد من الممالك التي لم تكن ترتبط بوحدة سياسية، وإنما جمع بينها الدين برابطته القوية، فتعايشت في سلام، وأطلق السكان على بلادهم اسم "عذراء ماليزيا" لجمال طبيعتها وقربها من ماليزيا.

وكانت تلك الممالك تشكّل ثلث مساحة الفلبين الحالية، ومن بين الممالك الإسلامية هناك مملكة صولو والتي كان الشريف الهاشمي أبو بكر القادم إلى الفلبين من حضرموت هو أول من تولى الحكم فيها، ثم سلطنة ماجنداناو التي تولاها السلطان الشريف محمد فيونصوات، والذي تقول بعض المصادر إن أباه من أصل عربي، ثم تأتي مانبلا كثالث كبرى السلطنات التي تأسست في البلاد، ومن بين أبرز سلاطينها رجا سليمان، الذي يقال إنه هو من أسسها وأطلق عليها اسم "أمان الله"، وهو الاسم الذي استولى عليه الأسبان وحولوه إلى مانبلا لماً اجتاحتها تلك المناطق واحتلوها في العام 923هـ أي في العام 1521م، وهو القرن الـ16 الميلادي، كذلك استولوا على اسم البلاد كلها "عذراء ماليزيا" وحولوه إلى "الفلبين نسبة إلى الملك الأسباني فيليب الثاني الذي تمّ الغزو في عهده لتفقد المدينة هويتها الإسلامية وإن كانت لا تزال البصمات الإسلامية موجودة على وجهها الآن.

ولما كان من قاموا بتأسيسها هم من الرحالة أو التجار الذين قدموا عن طريق البحر، فقد جاء تأسيسها على خليج يطلّ على المحيط الهندي، وهو الخليج الذي اكتسب نفس اسم المدينة فيما بعد، فأصبح اسمه خليج مانبلا، كما يتسم موقع المدينة بـ"طابع مائي" آخر وهو أنها تقع على مصبّ نهر ياسيج؛ مما جعلها تتغيّر تعبيراً حقيقياً عن هوية مؤسسها الذين رغبوا في أن تكون مرفأً يستقبل التجار ويودعهم ومعهم تأتي الثقافات الأخرى، وهو الأمر الذي لا يزال يطبع مانبلا للآن؛ حيث تتسم بالتعددية العرقية؛ حيث يعيش فيها الآن حوالي 13 جماعة بشرية مختلفة الأعراق والمذاهب أكبرها التاجلوج، فيما لا يزال هناك الكثير من ذوي الأصول العربية الذين لم ينسهم الاستعمار أو تبعدهم السنوات عن أصولهم وجذورهم الإسلامية.

معالم إسلامية

وعلى الرغم من الحرب الضارية التي تعرض لها المسلمون في مانبلا على يد الاستعمار الأسباني والحكومات التي توالى من بعده، سواء كانت أسبانية أو محلية يشكلها المتعاملون مع الاحتلال، فإن الهوية الإسلامية لا تزال موجودة في المدينة ممثلة في العديد من الأحياء والمعالم الإسلامية، ومن بين أبرز تلك المعالم حي كوبابو الذي يمثل مركز الثقل والتجمع للمسلمين في مانبلا ولا يزال الحي يحتفظ بالكثير من السمات الإسلامية فيه؛ حيث تكثر محالّ بيع الأعشاب الطبية والغذائية، وهو ما كان يميز المسلمين في السابق.



8:21 AM

فيما بعد، فأصبح اسمه خليج مانبلا، كما يتسم موقع المدينة بـ "طابع مائي" آخر وهو أنها تقع على مصبّ نهر ياسيج؛ مما جعلها تعبر تعبيراً حقيقياً عن هويّة مؤسسيها الذين رغبوا في أن تكون مرفأً يستقبل التجّار ويدعّمهم ومعهم تأتي الثقافات الأخرى، وهو الأمر الذي لا يزال يطبع مانبلا للآن؛ حيث تتسم بالتعددية العرقية؛ حيث يعيش فيها الآن حوالي 13 جماعة بشرية مختلفة الأعراق والمذاهب أكبرها التاجلوج، فيما لا يزال هناك الكثير من ذوي الأصول العربية الذين لم يتسهم الاستعمار أو تبعدهم السنوات عن أصولهم وجذورهم الإسلامية.

معالم إسلامية

وعلى الرغم من الحرب الضارية التي تعرض لها المسلمون في مانبلا على يد الاستعمار الأسباني والحكومات التي توالى من بعده، سواء كانت أسبانية أو محلية يشكلها المتعاملون مع الاحتلال، فإن الهوية الإسلامية لا تزال موجودة في المدينة ممثلة في العديد من الأحياء والمعالم الإسلامية، ومن بين أبرز تلك المعالم حي كوبابو الذي يمثل مركز الثقل والتجمع للمسلمين في مانبلا ولا يزال الحي يحتفظ بالكثير من السمات الإسلامية فيه؛ حيث تكثر محال بيع الأعشاب الطبية والغذائية، وهو ما كان يميز المسلمين في السابق.

ومن ناحية أخرى فإن الحي له سمة تطبع كل الأحياء المسلمة في المناطق التي كانت في السابق تخضع للحكم الإسلامي ثم استولى عليها الاستعمار، وهذه السمة هي الفقر؛ حيث يعاني ذلك الحي من الفقر الشديد، على الرغم من أنه يقع في وسط المدينة ومثل في السابق المركز التجاري لها؛ مما دعا الحكومة إلى تنظيم حملة من أجل إعادة ترتيبه وتنسيقه بما يعيده إلى سابق عهده، ويوجد في العاصمة الفلسطينية أيضاً المركز الإسلامي الذي يقوم ببعض الأنشطة الدعوية، إلا أنه لا يستطيع القيام بالأنشطة التي تكفل للمسلمين التعرف على أصول دينهم بالدرجة الكافية.

وفي الحي يقع معلم من المعالم الإسلامية في المدينة وهو "المسجد الذهبي" الذي يعد أحد أكبر المساجد في الفلبين كلها لا في مدينة مانيلا وحدها، وقد اكتسب ذلك المسجد اسمه من أن قبَّته ومئذنته ذهبيتان وقد تأسس في العام 1976م بأمر من السيدة الأولى في الفلبين وقتها وهي إميلدا ماركوس، ولم يكن ذلك من أجل مصلحة المسلمين في البلاد، وإنما كان لاستقبال العقيد معمر القذافي قائد الثورة الليبية، وبصفة عامة فإن الزيارة في النهاية لم تتم!!

ويقبل المسلمون في مانبلا على الصلاة في هذا المسجد، بخاصة في أيام الجمع لأداء صلاة الجمعة، إلا أن هناك الكثير من المؤشرات على عدم الاهتمام به، وعلى أن تأسيسه جاء وفق ظروف سياسية، ومن ذلك تعرّض المأذنة والقبّة الذهبيتان إلى الصدا بمرور السنين لعدم القيام بأية عمليات صيانة أو تأهيل ففقدتا بريقهما، إلا أنه في الوقت الحالي توجد بعض محاولات ترميمه في إطار عمليات إعادة تأهيل العاصمة مانبلا ككل.

عودة الإسلام

ويوجد في العاصمة الفلسطينية أيضاً المركز الإسلامي الذي يقوم ببعض الأنشطة الدعوية، إلا أنه لا يستطيع القيام بالأنشطة التي تكفل للمسلمين التعرف على أصول دينهم بالدرجة الكافية، ويرجع ذلك إلى أن السلطات الفلسطينية تنظر إلى المسلمين نظرة الشك بخاصة في العاصمة؛ حيث تعاملهم على الدوام من خلال الذراع الأمني؛ بسبب الاضطرابات الجارية في المناطق الجنوبية للبلاد والتي تتمتع بأغلبية مسلمة تطالب بتحسين أوضاعها أو الحكم الذاتي أو الاستقلال الكامل عن البلاد.

وتؤثر هذه النظرة الأمنية على أحوال المسلمين المعيشية والاجتماعية؛ حيث يعاني المسلمون من إغلاق محالهم في المدينة والاعتقال بدعوى "الإرهاب"، وهي التهمة التي استوردتها الفليپينيون من حلفائهم الأمريكيين، وراح ضحيتها المسلمون كما هو الحال في مختلف أنحاء العالم!!

وعلى الرغم من كل تلك المضاعف إلا أن الله تعالى يضمن للدين الإسلامي انتشاره حتى وإن كان الدين يعاني من النيران والاضطهاد، فتشير الأرقام إلى أن الدين الإسلامي ينتشر بسرعة فائقة في المجتمع الفلسطيني بخاصة في العاصمة مانهلا؛ حيث تسلم العشرات كل عام من أهل المدينة التي كان الإسلام عماد نشأتها وقيامها، ويرجع ذلك إلى سببين: الأول نشاط الدعاة المسلمون وسلوكهم الذي يجذب انتباه غير المسلمين، بالإضافة إلى دخول سكان المدينة العاملين في الدول العربية في الدين الإسلامي، فتدخل فيه أسر يأكملها بعد عودة العمال إلى ديارهم، وتصل نسبة المسلمين في الفلين إلى 25%، أي ما يزيد على 18 مليوناً من إجمالي 80 مليوناً، وهي النسبة القابلة للزيادة.

الاسم :

البلد :

البريد الإلكتروني :

عنوان التعليق :

نص التعليق :

أرسل



تحالف وطني لدعم الرئيس مرسي

الفلين جرح ينزف

ملفات ساخنة

قصة الإسلام

الفلين .. الموقع الجغرافي

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Tweet

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+1

0

Share

2

قصة الإسلام

12:00am - 10/12/2007

أصل تسمية الفلين

كانت الفلين تعرف قبل غزو الإسبان لها سنة 928 هـ / 1527 م باسم جزر "مانبولاس"، وبعد ما غزاها الإسبان أطلقوا عليها (الفلين)، نسبة إلى فيليب الثاني ملك إسبانيا. [1]

كما كان العرب يطلقون على جزر الفلين (عزراء ماليزيا)، ولعل هذا الإطلاق يعود لأمرين:

الأمر الأول : أن وصول العرب لهذه الجزر كان متأخرا بالنسبة لسومطرة والملايو وبورنيو، فأطلق عليها: عزراء.

الأمر الثاني: أن كثيرا من سكانها ملايويون فاعتبروها من ماليزيا، فأطلقوا عليها عزراء ماليزيا [2].

الموقع الجغرافي

تقع الفلين إلى الجنوب الشرقي من شواطئ الصين الجنوبية، وتمتد من جزيرة تايوان الصينية حتى تصل تقريبا إلى جزر الملوكا الإندونيسية؛ فهي تقع في الجزء الجنوبي الشرقي من قارة آسيا، وسط مجموعة من (الجزر الاستوائية) المنتشرة بين (المحيط الهندي) و (المحيط الهادي)، وتسمى هذه الجزر (جزر الهند الشرقية) وتأخذ شكل الهلال الضخم.

يحدّها شمالاً جزيرة "فرموز"، وجنوباً جزيرة "بورنيو" إحدى جزر إندونيسيا، وغرباً بحر الصين، وشرقاً المحيط الهادي [3].

وتعد الفلين جزءاً من أرخبيل الملايو الذي يضم أندونيسيا، وماليزيا، وسنغافورة، والفلين، وتبعد سواحل الفلين الشمالية عن جنوبي الصين 800 كم.



8:23 AM





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وتبلغ مساحة الفلبين ما يقرب من (300 ألف كيلو متر مربع تقريبا، ويبلغ امتدادها من الشمال إلى الجنوب حوالي 1800 كم[4]).

جزر الفلبين

ويبلغ عدد جزر الفلبين 7107 جزيرة، لا يتجاوز من يحمل منها اسما سوى 2800 جزيرة، بل إن عدد هذه الجزر يزيد وينقص يوميا، حسب المد والجزر، وهذا ما يجعل عدداً كبيراً منها غير مأهول.

وتتفاوت هذه الجزر في مساحتها تفاوتاً كبيراً، إذ تزيد مساحة جزيرة "لوزون" كبرى الجزر على 150 ألف كيلومتر مربع، وتبلغ مساحة مينداناو- ثاني جزيرة في البلاد- 140 ألف كيلو متر مربع، على حين يوجد ما يقرب من خمسمائة جزيرة لا تتجاوز مساحة الواحدة منها 2.6 كيلو متر مربع.

وتنقسم جزر الفلبين إلى ثلاثة أقسام رئيسية:

1- جزيرة لوزون: وتقع في القسم الشمالي، وهي أكبر الجزر، وتبلغ مساحتها 150 ألف كيلو متر مربع.

2- جزيرة مينداناو: وتلي لوزون في المساحة وتقع في القسم الجنوبي الذي يضم أيضاً مجموعة أخرى من الجزر يطلق عليها أرخبيل صولو، أو سولو، وتبلغ مساحتها 140 ألف كيلو متر مربع.

3- جزيرة فيسايا: وهي تقع في القسم الأوسط من الفلبين، ويضم مجموعة كبيرة من الجزر.

وتمتد في الغرب جزيرة بالاوان مع مجموعة جزر صغيرة لتحيط ببحر صولو[5].

مانيلا

الاسم الأصلي لعاصمة (الفلبين) هو "أمان الله" ثم حذفت الألف من البداية، و حرفت الكلمة فصارت (مانيلا). و يوجد في العاصمة (مانيلا) 4 مدن رئيسية و 13 بلدية مستقلة، من هذه المدن مدينة (كوبزون) وكانت عاصمة للفلبين من عام 1948 م إلى عام 1976 م، وتتميز هذه المدينة بجمالها ومبانيها وشوارعها الجميلة كما تتميز بجامعتها الشهيرة (جامعة الفلبين). سميت المدينة بهذا الاسم نسبة إلى (مانويل كوبزون) (1878 - 1944 م) السياسي الفلبيني الذي دفن فيها.

[1] محمود قمر: الإسلام والمسلمون في جنوب شرق آسيا ص63.

[2] عبد الله قادري الأهدل: في المشارق والمغارب، (رحلات الفلبين) المجلد 17.

بسم الله الرحمن الرحيم

السلام عليكم ورحمة الله وبركاته

اليوم أتحدث عن قضية منسية وقصة دولة لم يكن في حسابان مسلم يعيش في القرن الخامس عشر الهجري أن يتحول شعب وتهمل قضية مثلما حصل لهذا الشعب

اليوم أتحدث عن جرح عميق أصاب المسلمين بعد ضياع الاندلس

اليوم أتحدث عن تاريخ أسود وليل مظلم للعالم الغربي المسيحي الذي فجر رؤسنا
بد موقراطية وحضارة تسيل دماءً في الشرق والغرب
مانبولاس هل سمعتم بها أسم يشبه الاندلس



بسم الله نبداء

مانبولاس أسم قديم لدولة إسلامية واليوم تسمى ((الفلبين))

((ملاحظة الفلبين نسبة إلى فيليب الثاني ملك إسبانيا))

أنتقل الاسلام اليها عبر التجار العرب الاوائل الذين كان أحدهم أمه من الاخلاق والعدل والامانة ((لاحظو تجار غيرو شعب الي الاسلام باخلاقهم)) شتان بين الاسلام وبين الهمجية الغربية الاوربية الاسلام دخل بسلام الى مانبولاس والتنصير

((ملاحظة الفليين نسبة إلى فيليب الثاني ملك إسبانيا))

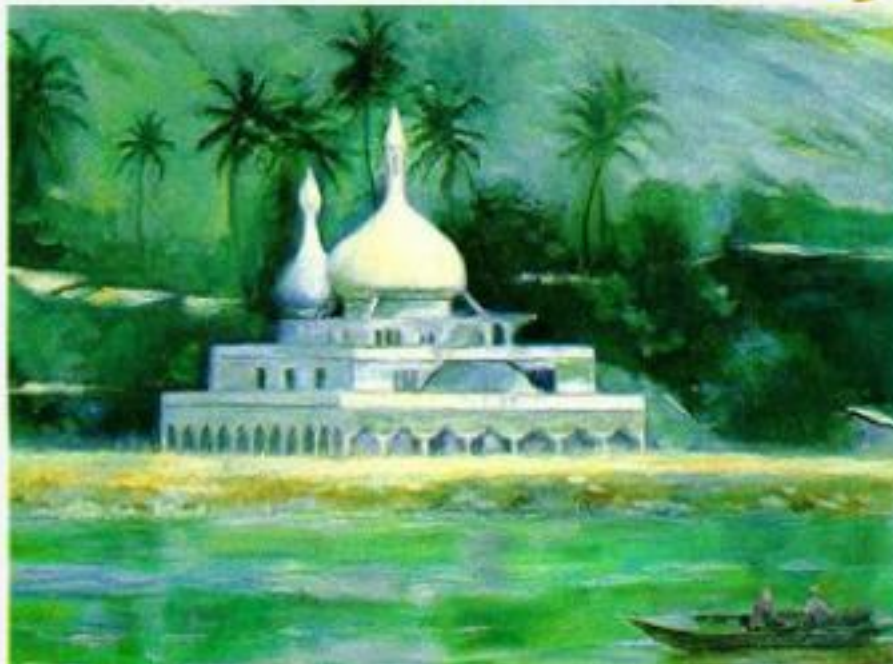
أنتقل الاسلام اليها عبر التجار العرب الاولل الذين كان أحدهم أمه من الاخلاق والعدل والامانة ((لاحظو تجار غيرو شعب الي الاسلام باخلاقهم)) شتان بين الاسلام وبين الهمجية الغريبة الاوربية الاسلام دخل بسلام الى مانبولاس والتنصير دخل الى مانبولاس بقتل والتشريد وتعذيب



خريطة قديمة للفليين

دخل الاسلام في عام 270 هـ عن طريق التجار المسلمين

بني أول مسجد في جزر صولو عام 679، وازداد إقبال الناس على الإسلام، ورافق ذلك زيادة في قدوم الدعاة، وكان الدعاة والتجار عرباً وهنوداً وماليزيين وإندونيسيين، ولم يأت القرن العاشر حتى كانت الجزر كلها تحت سيطرة إمارات مسلمة، أشهرها في الشمال إمارة "رجا سليمان"، التي كانت قاعدتها في مانيلا عاصمة البلاد الحالية، وهذا رغم قلة أعداد المسلمين في الشمال، أما في الجنوب فكان الحكّام المحليون من المسلمين أيضاً، ويتبعون سلطنة "صولو"



وفي عام (927 هـ = 1521م) وصلت طلائع الصليبيين إلى تلك الجزر قادمة من الشرق بإمرة "ماجلان"، في محاولة لتطويق العالم الإسلامي

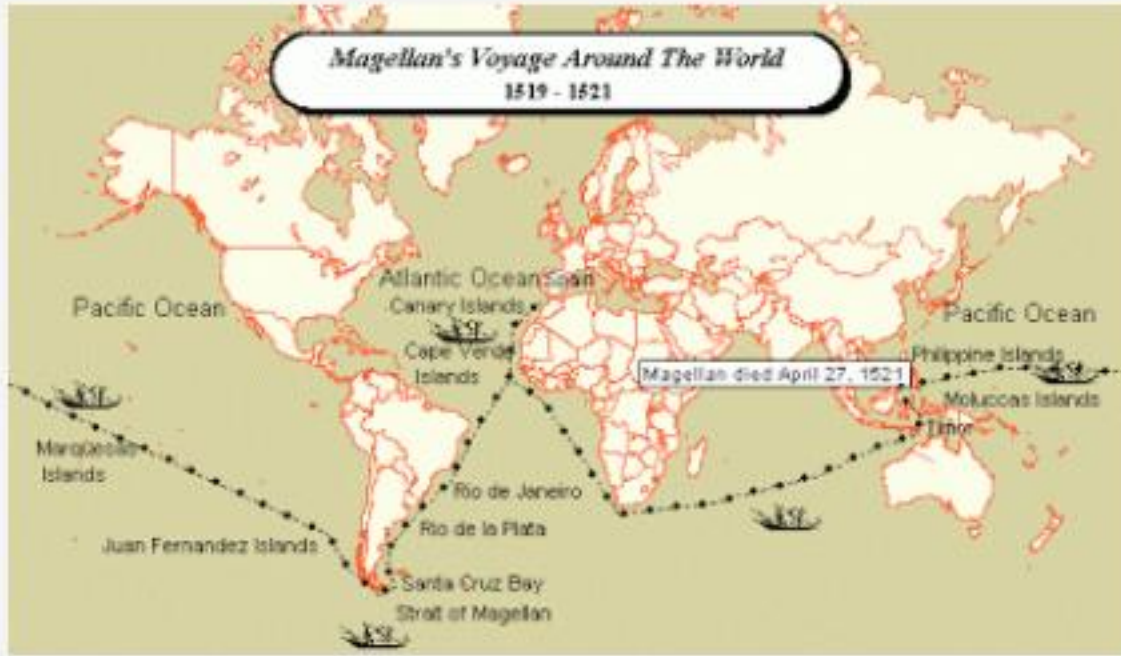
كلنا سمعنا عن ماجلان

ولكن ماهي حقيقة ماجلان

أرهابي ومجرم من الطراز الاول الغرب يعتبره مستكشف ومُثبت كروية الارض ولكن في الحقيقة

أنه من عصاة الاستعمار الغربي للعالم القديم

للأسف أن تاريخه المظلم يجهله أغلب المسلمين اليوم



رحلة ماجلان نحو الشرق وخاصة جزر الفلبين فما أن وصل السفاح ماجلان للفلبين حتى بدأ ينشر التنصير

بالقوة مستخدماً أسلحته متطور وغير معروفة بالنسبة لأهل جزر الفلبين فوصل إلى جزيرة صغيرة، هي جزيرة ماكتان التي يحكمها حاكم مسلم يدعى "لابو لابو"،

منهو لابو لابو

سلطان مسلم لإحدى جزر الفليين، اشتهر بقتاله وكفاحه ضد الاستعمار الاسباني وكانت نهاية العليج ماجلان على يدي لابولابو



صورة تقريبية للقائد المسلم لابولابو

فاستعمل الإسبان طريق الإرهاب؛ إذ أضرخوا النار في أكواخ السكان، وسطّوا على الأرزاق والأموال، وطاردوا النساء.. فقاوم "لابو لابو" هذه الأعمال، وأخذته الحميّة فرفض الاستسلام لماجلان، وحرّض بقية الجزر على الغزاة، فهجم عليه "لابو لابو" وقتله، ورفض تسليم جثته للإسبان

لم تمر سوى سنوات حتى تدفقت السفن الأوروبية المحملة بالتجار ومعهم المسلحون الذين فرضوا سيطرتهم على تلك المناطق لتبدأ مرحلة من أطول مراحل الاستعمار في التاريخ. وقد بدأ الإسبان المسيرة الاستعمارية في جزيرة جوام حيث استمرت سيطرة إسبانيا على هذه الجزيرة أكثر من أربعمئة عام. وبعد الإسبان جاء الأمريكيون ليحتلوا جزيرة جوام بعد نجاحهم في هزيمة الإسبان في الحرب الأمريكية الإسبانية عام 1898 م التي انتهت باستيلاء الأمريكيين على أغلب المستعمرات الإسبانية في جنوب شرق آسيا مثل جوام والفليين. وعندما بدأت الحرب العالمية الثانية استولى اليابانيون على جزيرة جوام عام 1941 م قبل أن يتمكن الأمريكيون من استعادتها مرة أخرى

الاحتلال الأمريكي للفليين

وبعد أن دُمّر الأسطول الإسباني في خليج "مانيلا" جرى اتّفاق سرّي بين الولايات

الاحتلال الأمريكي للفلبين

وبعد أن دُمِّر الأسطول الإسباني في خليج "مانيلا" جرى اتِّفاق سرِّي بين الولايات المتحدة وإسبانيا، يَقْضِي بانسحاب إسبانيا من تلك الجزر مقابل خمسة ملايين دولار تدفعها الولايات المتحدة لها، وانسحبت إسبانيا من الجزر بعد معارك تمثيلية، وعاد الحاكم العام الإسباني من "هونغ كونغ"، وهو الجنرال "غويثالدو" ليعلن استقلال الفلبين عن إسبانيا، وقد تَمَّت هذه الاتِّفاقية في باريس، ولما رفضها السكان، ورفضوا حُكْم الولايات المتحدة من خلال ثورة قاموا بها (1319 هـ = 1901 م)، قضت أمريكا على الثورة، وعدَّت البلاد إحدى ولاياتها واستمرَّت الحروب بين شعب المورو المسلم وبين أمريكا أربعين عاماً، ابتداءً من عام 1899 م، ولم تنتهِ هذه الحروب حتى حقَّقت لأمريكا مأربها من فرض السيطرة الكاملة على بلاد المورو، ولكنها توقَّفت بوقوع البلاد ضمن الحرب العالمية الثانية

وإلى اليوم

لا زال المسلمين يعانون المر والتشريد والتضييق في جنوب الفلبين من حكومة الفلبين التي أسسها الاستعمار الأمريكي للفلبين



طفل مقاتل فلبيني





وفي الختام

أين المسلمون أين الدعم لهؤلاء المظلومين
ماذنبهم الذي فعلوه غير أنهم حاربو المستعمر الغربي
فلقد صمد مسلمو الفلبين أقوى صمود

يعانون من الحرب على أسلامهم أكثر من ثلاثة قرون ولازالو صامدين

رسالة إلى كل مسلم ساهم في نصرة الاسلام وأهله ولو بمقال أو صورة معبرة أو
موضوع

للمزيد من قصة وتاريخ الاسلام في الفلبين

راجع موقع

قصة الاسلام لراغب السرجاني

والسلام عليكم ورحمة الله وبركاته

0

00



الفلبين

الموقع الجغرافي :

تقع (الفلبين) في الجنوب الشرقي لـ(الصين) وسط مجموعة من (الجزر الاستوائية) المنتشرة بين (المحيط الهندي) و (المحيط الهادي)، وتسمى هذه الجزر (جزر الهند الشرقية) وتأخذ شكل الهلال الضخم .

وتبلغ مساحة (الفلبين) الإجمالية: 300.000 كم، و تعداد سكانها: 81,159,644 نسمة، منهم ستة ملايين مسلم.

الاسم الأصلي لعاصمة (الفلبين) هو "أمان الله" ثم حذفت الألف من البداية، و حرفت الكلمة فصارت (مانيلا). و يوجد في العاصمة (مانيلا) 4 مدن رئيسية و 13 بلدية مستقلة، من هذه المدن مدينة (كوبزون) وكانت عاصمة للفلبين من عام 1948 م إلى عام 1976 م، وتتميز هذه المدينة بجمالها ومبانيها وشوارعها الجميلة كما تتميز بجامعة الشهيرة (جامعة الفلبين). سميت المدينة بهذا الاسم نسبة إلى (مانويل كوبزون) (1878 - 1944 م) السياسي الفلبيني الذي دفن فيها.

أرض شعب مورو :

وتقع أرض (شعب مورو) [وهو الاسم الذي أطلقه الأسبان على مسلمي هذه المنطقة وما حولها] في أقصى الجنوب الفلبيني، وتتكون من (جزيرة مينداناو) ثاني أكبر (جزر أرخبيل الفلبين) (أكثر من 7000 جزيرة) و(أرخبيل جزر صولو) ، و(جزيرة بالاوان) و(جزيرة بازيلان)، وبذلك تكون مساحة مناطق (مورو) (116.895 كم2). أي أكثر من ثلث مساحة (الفلبين) الكلية. ويبلغ مجموع سكان (جزر مورو) المذكورة حوالي 20 - 21 مليون نسمة، لكن عدد المسلمين منهم محل جدل بعد أن قامت الحكومة وما تزال بتطبيق خطة توطين النصارى في مناطق المسلمين، فالإحصاءات الرسمية وطبيعة الصراع الموجود من أجل الاستقلال تقلل من عددهم وتصل به إلى 7 ملايين فقط، بينما تصل تقديرات غير حكومية إلى 15 - 18 مليون مسلم، والبقية من سكان الغابات اللادينيين والنصارى المهجرين من (جزر لوزون) و(جزر فيسياس الشمالية).

ومع أن الإسلام قد وصل إلى المنطقة منذ وقت مبكر، فإن انتشاره كان في سنوات ما بعد 1200 ميلادية، وذلك قبل بدء وصول ماجلان ونصرانيته في عام 1521م، وكان دخول الإسلام إلى شرق آسيا عن طريق الدعاة والتجار وبدون حروب. ومن السلطنات الإسلامية المشهورة في (جزر جنوب الفلبين): (سلطنة صولو) التي ضمت (جزر صولو)، و(طاوي) - (طاوي)، و(بالاوان)، والجزر المجاورة، و(سلطنة ماغوانداناو) التي يعيش معظم المسلمين في أراضيها اليوم.

الموارد الاقتصادية والاستراتيجية والبشرية :

تعتمد (الفلبين) على الزراعة في حياتها الاقتصادية، حيث تشكل الزراعة ما يقرب من 70% من دخل البلاد، وهي مهنة غالبية السكان، وتنتشر الملكية الصغيرة وإن كانت الملكية الكبيرة معروفة في سهل (لوزون) حيث يعمل في الأرض مزارعون بالأجرة.

وأهم المحاصيل الزراعية: الأرز الذي يعد غذاء السكان الرئيسي، وتنتج البلاد أكثر من ثلاثة ملايين طن منه سنوياً، ولا تكفي هذه الكمية حاجة السكان؛ فيستوردون ما يحتاجون من (تايلاند). وقد أدخلت أنواع جديدة من الأرز تعطي مردوداً إنتاجياً كبيراً ويعرف باسم الأرز العالمي .

ويعد صيد السمك حرفة أساسية لعدد كبير من السكان؛ نظراً لطبيعة البلاد وطول السواحل، وتستخدم فيه السفن الآلية الكبيرة، ويأتي السمك في المرتبة الثانية كمورد رئيسي بعد الزراعة.

من أجل تشغيل الفلبينيات بكفاءة من أجل صناعة المنتجات المحلية والمعالجة كمصدر للألياف المنتجة في المنطقة.

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وبدر استثمار الغابات ربحاً كبيراً، وينظر إلى صناعة العجينة الورقية والورق كهدف من الأهداف المنتظرة في المستقبل القريب.

وتوجد في البلاد ثروة معدنية كبيرة؛ ولذلك كان التعدين من أهم الصناعات، إذ يتوافر النحاس والذهب والحديد والمنجنيز والكروم والفضة والزنك، ويتوقع الباحثون وجود ثروة معدنية كبيرة في (جزيرة مينداناو).

كما تقوم صناعة: البلاستيك، والكرتون، والزجاج، والأدوات المعدنية، والأفلام وتجميع الأجهزة.

والذي يملأ النفس حزناً وكمدًا أن مناطق المسلمين أراضٍ أودع الله تعالى فيها خيرات كثيرة، لكنها تستغل لصالح رفاة غيرهم، ويتركوا يعانون من الفقر والجهل وعدم الاستقرار في حياتهم، فقد قطعت الفلبين شوطاً لا بأس به من الناحية التنموية في محافظات الشمال، لكن مناطق المسلمين الجنوبية ظلت في آخر جدول أعمال الحكومات إلا من إنفاق 40 مليون بيسو [العملة الفلبينية] يومياً لتمويل الصراع مع المسلمين! ومع أن هناك مشاريع صناعية وتعدنية قد يراها الزائر للجنوب، فإنها ليست إلا لاستخراج خيراتها ودعم ميزانية الحكومة المركزية بها من تصدير- لصالح ميزان المدفوعات الفلبيني - للذرة والذهب والأخشاب والبُن وجوز الهند والأسماك والمطاط والموز واللحوم والأرز والفحم.

ومن الأمثلة على ذلك مدينة بريرة التي يفتقد أهلها لمعظم مرافق الحياة الخدمية، مع أن المليارات تدبُّ على التجار من (مانيبلا) من بيع الأخشاب التي حولها، كما أن 25% من إنتاج البلاد من الأرز و70% من الذرة يخرج من مينداناو.

التركيبة السكانية الأصلية :

تعد الفلبين من البلاد التي توصف بالكثافة السكانية، كما أن معظم السكان يتركزون في مناطق محدودة بها، فعلى الرغم من كبر مساحة جزيرة مثل [مينداناو] إلا إنها قليلة السكان.

ويتألف السكان من عناصر مختلفة، ولكن العنصر الغالب هو العنصر 'الماليزي' الذي جاء مهاجراً منذ آلاف السنين من (ماليزيا) و(إندونيسيا)، وفي العصور الحديثة جاء إلى البلاد الصينيون والأسبان والأمريكان، وتزاوج عدد منهم مع الفلبينيين فنشأ عنصر مزيج من الدماء الماليزية والأسبانية بشكل خاص، وتوجد كذلك مجموعة صغيرة من السكان من ذوي البشرة السمراء، ولكنهم يعيشون في المناطق النائية في الجبال والغابات.

وبشكل المسلمون ما يقرب من 11% من السكان في المناطق الجنوبية في (جزيرة مينداناو) و(أرخيل صولو)، و(جزيرة بالاوان)، ويقلون في الجزر الوسطى والشمالية، ويصل عددهم الآن إلى ما يقرب من ستة ملايين مسلم.

يوجد عدد من البوذيين، ومجموعة من الوثنيين الذين يؤمنون بالأرواح، وتشكل كل مجموعة من هاتين المجموعتين ما يقارب 2% من مجموع السكان.

ويتكلم السكان أكثر من 78 لغة محلية، أهمها : (لغة التاغالوغ) التي تنتشر بين سكان (مانيبلا) والمحافظات المجاورة لها،

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ويتكلم المسلمون لغتين من اللغات السائدة في البلاد، وهي: لغة (الثاوصو) القريبة من الإندونيسية، ولغة (المراتاو) وهي الغالبة في (جزيرة ميندناو)، وتضم ألفاظاً عربية كثيرة، وتكتب بالحرف العربي.

تمارس المرأة الحياة السياسية بالصورة نفسها التي يمارسها الرجل، وتعد العلاقات العائلية في الفلبين علاقات قوية، ويميل السكان إلى تيسير الزواج والزواج المبكر، وتنجب المرأة عدداً كبيراً من الأبناء.

المسلمون في الفلبين :

تعتبر (الفلبين) من أقدم الدول الآسيوية التي دخلها الإسلام على أيدي المسلمين العرب من التجار والدعاة (1310م)، وقام حكم إسلامي في العديد من الجزر الجنوبية وبخاصة (جزيرة ميندناو) منذ أوائل القرن الرابع عشر الميلادي وحتى القرن السادس عشر.

منذ احتلت إسبانيا الفلبين في القرن السادس عشر الميلادي وحتى (1899م)، بدأ الحكم الإسلامي في الانحسار، وازداد الأمر تعقيداً بمجيء الاستعمار الأمريكي الذي ضم الجنوب المسلم إلى الشمال قبل أن يمنح (الفلبين) استقلالها عام (1946م)، وقد تسبب ذلك في حالة من الشعور بالغبن سادت بين المسلمين في (مملكة سولو) و(سلطنة ماجندناو) اللتين عملتا على استعادة استقلالهما الذي نعمتا به لقرون.

ونتيجة لاتهام المسلمين الحكومة الفلبينية بدعم جماعات مسيحية مسلحة، تفجر الوضع العسكري بين الجانبين عام (1970م)، وتأسست إثر ذلك الجبهة الوطنية لتحرير مورو عام (1972م) لتقود مواجهات مسلحة ضد النظام الفلبيني، غير أن هذه المواجهات لم تسفر عن انتصارات حاسمة لأي منهما. فبدأ منذ عام (1976م) إجراء سلسلة من مفاوضات السلام بين الحكومة وقادة الجبهة الوطنية بوساطة ليبية أسفرت في النهاية عن توقيع (اتفاقية طرابلس) التي تنص على منح المسلمين حكماً ذاتياً، إلا أن الاتفاق لم يدخل حيز التنفيذ نظراً لمماطلة الحكومة الفلبينية كما تتهمها بذلك الأقلية المسلمة، وسرعان ما عادت الأمور إلى التوتر وعادت معها العمليات المسلحة بين الجانبين.

وفي عام (1993م) توسطت (إندونيسيا) في الصراع بين الجبهة والحكومة، وبعد ثلاث سنوات أفلحت الوساطة في توقيع اتفاق سلام جديد في يونيو (1996م) تنص بنوده على إنشاء مجلس للسلام والتنمية في جنوب الفلبين يستمر لمدة ثلاث سنوات، يجرى بعدها استفتاء شعبي في مقاطعات الجنوب تخير فيه كل مقاطعة على حدة في الانضمام للحكم الذاتي

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غير أن المسلمين كانوا يخشون ألا يسفر هذا الاستفتاء -في حال إجرائه- إلا عن موافقة خمس مقاطعات فقط -من أصل أربع عشرة مقاطعة- على الانضمام للحكم الذاتي الإسلامي، وذلك بسبب التغييرات الديموغرافية التي تمت في تلك المقاطعات وجعلت الأغلبية العديدة للمسيحيين (وفق مصادر مسلمي الفلبين).

الجبهة الوطنية لتحرير مورو :

تأسست عام (1972م) بعد أن أعلن الرئيس الفلبيني (ماركوس) الأحكام العرفية في الجنوب، وبدأ الصراع العسكري بين الحكومة والجبهة التي أعلنت أنها تسعى لانفصال الجنوب المسلم عن الشمال.

ولم تستطع الجبهة الوطنية المحافظة على وحدتها بسبب تباعد الرؤى والتصورات حول أسلوب حل قضية المسلمين في جنوب (الفلبين)، فـ(سلامات هاشم) يرى أن الحل العسكري الأمثل عن طريق الجهاد؛ تمهيدا لإقامة دولة إسلامية في الجنوب، في حين يرى (نور مسواري) أن طريق المفاوضات في هذا الوقت ربما يكون أكثر فاعلية، من خلال الحصول على بعض المكاسب من الحكومة الفلبينية.

وزادت حدة الاختلاف عام (1976م) عقب توقيع (نور مسواري) -إثر وساطة قام بها الزعيم الليبي (معمر القذافي)- على اتفاق مع الحكومة الفلبينية في العاصمة الليبية (طرابلس) -عرف باسم اتفاقية (طرابلس)- ينص على منح المسلمين في الجنوب حكماً ذاتياً محدوداً، فانقسمت الجبهة في العام التالي (1977م)، وظلت تعمل على الساحة بجناحيها المختلفين تحت نفس الاسم حتى عام (1984م)، وحينئذ أطلق سلامات هاشم على جناحه اسم (الجبهة الإسلامية لتحرير مورو).

ومما يؤسف له أن أجهزة الإعلام من إذاعات وصحف في بعض البلدان الإسلامية تتجاهل المجازر التي تقوم بها الحكومة الفلبينية بل أنها كانت تشيد بهذه الحكومة وتحدث عن إصلاحات (ماركوس) وإنجازاته. رغم ما تقوم به الدوريات السعودية من مجلات شهرية وأسبوعية وجرائد يومية بمعالجة هذه القضية وأبعادها كقضية إسلامية. وما تقوم به رابطة العالم الإسلامي من دور كبير في تنبيهها لهذه القضية ودعمها.

وقد قدمت (الفلبين) بين عامي (1392 - 1404هـ = 1972 - 1984م) :

- 30 ألف شهيد معظمهم من النساء والأطفال وكبار السن.

- استرقاق ستة آلاف مسلمة على أيدي الجنود الفلبينيين.

- تشريد أكثر من مليوني مسلم.

- فرار حوالي 300 ألف نسمة واضطراهم إلى الهجرة إلى البلاد المجاورة " ولاية صباح " التابعة لماليزيا.

- إحراق 300 ألف منزل من بيوت المسلمين.

- تدمير مئة قرية ومدينة إسلامية.

- اغتصاب معظم أراضي المسلمين الخصبة.

- تدمير أكثر من 500 مسجد للمسلمين.

وقد أدت تلك العمليات الإرهابية والمحاولات المستمرة للقضاء على المسلمين بشن الحملات العسكرية إلى انتشار الفقر والجهل والأمراض بين المسلمين، مما جعلهم فريسة لحملات التبشير والشيوعية - وللمؤثرات الثقافية والاجتماعية

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ورغم ذلك بقيت شعلة الإيمان متوهجة؛ فالمجاهدون يسيطرون على جميع المناطق الإسلامية ما عدا بعض المدن. وسارعت بعض الدول العربية بتقديم المساعدات التعليمية للمسلمين في (الفلبين) فهناك حوالي 30 مدرساً من (الأزهر) ، وعدد كبير من المدرسين من (المملكة العربية السعودية) ، وتساهم (رابطة العالم الإسلامي) في ذلك.

وبقيت في المناطق الإسلامية مئات المدارس الابتدائية والمتوسطة وعشر مدارس ثانوية، وجامعة إسلامية تضم ست كليات تدار بالجهود الذاتية، وتحاول الحكومة جاهدة أن تضم هذه المؤسسات التعليمية إليها. ومن المؤسسات التعليمية: (معهد مندناو العربي الإسلامي) وتتبعه 316 مدرسة، و(معهد ماداواي الإسلامي) وتتبعه 52 مدرسة، و(كلية فكاسم) في مدينة مداراوي ويتبعها عدد من المعاهد وتقدم تعليمًا باللغة العربية، ويضاف إليها (جامعة الفلبين الإسلامية) وكانت تسمى معهد كامل الإسلامي، ولها فروع في عدة مدن.

وبالفلبين (مركز الملك فيصل للدراسات العربية الإسلامية)، ويوجد ضمن (جامعة مندناو)، وهناك (المدرسة التجريبية لتعليم اللغة العربية) التي تتبع (مركز الملك فيصل).

وعندما زار الدكتور (عبد الله نصيف) الأمين العام لرابطة العالم الإسلامي جنوب (الفلبين) وزار (معهد أمين الشريف) استقبله عدد من المسؤولين بينهم (السلطان إسماعيل لاود) مؤسس المعهد الذي يضم 70 طالباً وطالبة من المسلمين واستقبله المسلمون استقبالا حافلاً، وزار (معهد مندناو العربي) وحضر مجلس القرآن الكريم والحديث النبوي بقاعة المحاضرات بالجامعة ، وأعاد افتتاح (مسجد باب الرحمن) الذي بني في (الفلبين) قبل أربعين سنة ، ووجد في مدينة (دراكا) - 30 ألف مسلم - أربعة عشر مدرسة إسلامية و 25 مسجداً. ويقدر عدد مساجد الفلبين بحوالي 2500 مسجد.

هذا وقد سقط (ماركوس) وغادر البلاد إلى (أمريكا) بتاريخ (25 فبراير 1986م)، ووصلت (كورازون أكينو) إلى الحكم، ولم يتغير وضع المسلمين رغم الوعود التي أطلقتها لهم، بل استمرت في أسلوب (ماركوس) المراءوغ، وسياسة فرق تسد بإيجاد الصدع بين (جبهة تحرير مورو الإسلامية) بزعامة (سلامات هاشم)، و(جبهة تحرير مورو الوطنية) بزعامة (ميسواري).

ولا تزال (منظمة المؤتمر الإسلامي) و(رابطة العالم الإسلامي) تبذلان جهدهما للإبقاء على وحدة الصف والتنسيق بينهما؛ حيث بدأت بوادر الشرخ بين الجبهتين تظهر بحدة. وتمت المباحثات بإشراف أمين عام (رابطة العالم الإسلامي) بين وفد (جبهة تحرير مورو الإسلامية) ووفد حكومة (الفلبين) في (20 سبتمبر 1986م) في مقر الرابطة بجهة.

واتفق على بدء الحوار مع (أكينو) في (الفلبين) تحت إشراف الرابطة ، وفشلت المباحثات؛ إذ يوجه حكومة (أكينو) مجلس الكنائس الفلبيني، الذي يعمل كبار قساوسته مستشارين لها، وهم من ألد أعداء الإسلام والمسلمين. وتخفي تلك الحكومة المواجهات المسلحة مع المسلمين، بينما تبرز الحركة الشيوعية وتنشر لها نشرات أكبر من حجمها، وتنسب إليها في بعض الأحيان العمليات الفدائية الجهادية، وذلك للفت نظر الدول الغربية والإسلامية، كما تلقى عدد من العلماء والأساتذة والدعاة في مورو الإسلامية رسائل بتوقيعات مستعارة بالتهديد بالقتل أو الاغتيال أو الخطف. ونفذت بعض التهديدات بالفعل، وثبت أن ذلك من عملاء شبكة المخابرات الفلبينية. وقد نشرت جريدة (المسلمون) صوراً حية للمذابح التي تديرها الجماعات المسلحة المعادية للإسلام في الفلبين؛ إذ أنهم يقتحمون البيوت المسلمة، ويطلقون رشاشاتهم على النساء والأطفال والشيوخ، ويفقأون عيون الرجال، ويقرعون بطون الأطفال، وينبحونهم بالخناجر، ويفصلون الرؤوس عن الأجساد.

ولا يزال الجهاد الإسلامي يواجه الدوائر الثلاث: الجيش الصليبي الفلبيني الحكومي، والعناصر المتعصبة من المستوطنين الذين يدعمهم الجيش الفلبيني، والشيوعيين الذين يتظاهرون بالعطف مع المسلمين لينقضوا عليهم إذا ساحت الفرصة، فضلاً عن مراوغة الحكومة.

المشكلات التي تواجه المسلمين :

- 1- التخلف الشديد الذي يتجلى في النقص الحاد في الخدمات التعليمية والصحية والذي يعود سببه من وجهة النظر الإسلامية- إلى سيطرة الحكومة في مانيلا على الثروات الطبيعية للمناطق الإسلامية.
- 2- الخلخلة السكانية؛ حيث يتهم المسلمون الحكومة المركزية بتهجير آلاف المسيحيين إلى الجنوب لإحداث تفوق عددي على المسلمين هناك.
- 3- الصدامات العسكرية بين ثوار الجبهة الإسلامية لتحرير مورو الداعية للاستقلال وبين الجيش الحكومي، وكان من نتيجة هذه الصدامات حتى الآن تهجير قرابة مليوني مسلم فلبيني إلى ولاية صباح الماليزية المجاورة.
- 4- التهميش السياسي إذ ليس لدى المسلمين أي ممثل في الحكومة أو القضاء.
- 5- انشقاق الحركة الوطنية بسبب الخلافات القائمة بين الجبهتين الوطنية والإسلامية حول أسلوب العمل الوطني بين الاستقلال التام أو الحصول على بعض المكاسب المؤقتة.
- 6- ضعف الاهتمام الدولي وخاصة الإسلامي بقضيتهم.
- 7- تماطل الحكومة الفلبينية في منح المسلمين حقهم في حكم أنفسهم.. وتدعم الجماعات المسيحية ضدهم
- 8- كما يعاني المسلمون في الفلبين من مشكلات كثيرة، يأتي في مقدمتها: ضعف الاهتمام الدولي خاصة الإسلامي بقضيتهم، والعدوان العسكري المتواصل من الجيش الحكومي على ثوار الجبهة الإسلامية لتحرير مورو الداعية للاستقلال، وقد كان من نتيجة ذلك تهجير قرابة مليوني مسلم إلى ولاية صباح الماليزية المجاورة.. ومشكلات أخرى كثيرة تحتاج إلى مؤازرة مسلمي العالم والمجتمع الدولي من أجل حلها الذي يتمثل في منحهم الحق في الاستقلال، وإقامة دولتهم المستقلة.

مقالة للدكتور راغب السرجاني



مرسلة بواسطة أحمد المسلم في 2:18 م

تحت قسم: قضايا معاصرة

ليست هناك تعليقات:

إرسال تعليق

إتحفي برأيك

أدخل تعليقك...

التعليق باسم: تحديد ملف تعريف

السلطان لابولابو قاتل السفاح ماجلان

اعتذروا جب

اعتذر لك ايها البطل المسلم المغوار الابي فدولنا ارادت ان تمحو من ذاكرتنا ابطلا مثلك

فمقررات الدول العربية في مدارسها يدرسون ماجلان ويمجدونه ويتغنون به زاعمين أنه مستكشف عظيم ، ولست أدري ما الذي استكشفه ، وهل كانت جزر المهراج خارج التاريخ حتى يكتشفها هذا الأفاق السفاح الأثيم فنحن المسلمين قد ذهبنا هناك قبل هذا السفاح وهي كانت موجوده فعذار فنحن لانمجد غير من تقطر من يده دم المسلمين

أما في جزر المهرج (الفيلين) فإنهم يطلقون على سمك الهامور الكبير اسمك أيها السلطان العظيم ، يقولون له : لا بو لا بو ، فإذا سألتهم عن السبب قالوا لك : ألا ترى فمه الكبير ... إنه يفتحه ليلتهم ماجلان !

ويعتبره سكان الفلبين بمختلف دينهم ومعتقداتهم بطلاً قومياً ونحن نجهله وقد طالبو بتغيير اسم الفلبين المشتق من اسم الملك فليب ملك اسبانيا الا
"لايو لايو"

عرف العرب قديما جزر الفليين وكانو يطلقو عليها اسم جزر المهراج وكان عددها سبعة آلاف جزيرة كان على كل جزيرة سلطان وكان "لابولابو" سلطاناً على جزيرة "ماكتان".

انتشر الإسلام في جزر المهراج بواسطة التجار المسلمين الذين وصلوها ، انتشر بالقدوة الصالحة ، وبالمعاملة النزيهة ، وبالصدق الذي لا عوج فيه وانتشر الاسلام وعاش سكان المهراج فيه.

وبعد ذلك عرفت بالفليين نسبة إلى الملك فيليب ملك الإسبان .

بدأت إسبانيا تبحث لنفسها عن مكانة خارج حدودها ، وكان ههما الأكبر حملات تنصير الوثنيين والمسلمين ، وكان أشهر رجالها في القرن السادس عشر مغامر بحري من أصل برتغالي اسمه "ماجلان"

فالعجيب ان نرى كثير من أبنائنا يعرفون ماجلان ولا يعرفون السلطان المسلم "لابولابو"

وكان "ماجلان" هذا الرجل متوحشاً ، غليظ القلب ، متعطشاً للدماء ، وعندما وصل إلى جزر المهرج كان يخير أهلها بين التنصير والإبادة ، كان أول من أذعن لماجلان سلطان جزيرة سيبو ، فقد تنصر! ونشط هذا السلطان في مساعدة ماجلان في نشر النصرانية في جزر المهرج . بدأت حملة التنصير بجزيرة "ماكتان" الذي كان يحكمها "لابولابو"

أخذ ماجلان وجنوده يغيرون على الجزيرة فيقتلون النساء ويذبحون الأطفال ويحرقون البيوت ، يساعدهم في ذلك ما يملكون من سلاح جديد ، سلاح البارود والبنادق ، ولم يكن أهل ماكتان يملكون سوى السهام التي تصنع من نبات البامبو الذي كان يكثر في جزيرتهم .

رغم هذه الوحشية الإسبانية أبى " لابو لابو " ان يستسلم ، وأخذ في جمع الرجال استعداداً للمقاومة ، فاجتمع حوله الرجال الذين آمنوا وباعوا أنفسهم لله .

أرسل إليه ماجلان يقول : "إنني باسم المسيح أطلب إليك التسليم ، ونحن العرق الأبيض أصحاب الحضارة أولى منكم بحكم هذه البلاد" !!
فهذه هى حضارتهم القتل والنهب والفتك بالنساء والأطفال وهدم البيوت على رؤوس سكانها من النساء والأطفال ، حضارة لا تعرف الرحمة لاتعرف
غير التوحش !

فرد عليه رد المسلم الأبى: "إِنَّ الدِّينَ لِلَّهِ ، وَإِنَّ الْإِلَهَ الَّذِي نَعْبُدُهُ هُوَ إِلَهُ جَمِيعِ الْبَشَرِ عَلَى اخْتِلَافِ أَلْوَانِهِمْ".

فجن ماجلان كيف يرد عليه وهو لا يملك القوة لصدّه ، فأقبل بسفنه وباروده ليفزو ويحتل جزيرة "ماكتان" ،

معركة ماكتان النفس الأخير لمجلان

دارت المعركة عام 1522م فقد انقض ماجلان برجاله ، وتصدى له "لابو لابو" بالصدور العارية التي لا تحمل إلا سهام البامبو ، وكان ذلك . وكانت معركة دامية ، وحرص أن يتصدى " لماجلان" بنفسه بدأت المواجهه بحذر شديد.. والتفاف كلا حول الاخر ثم فاجاه أنقض ماجلان بسيفه وهو يحمي صدره بدرعه الثقيل على الفتى المسلم عارى الصدر "لابو لابو" ووجه اليه ضربه صاعقه، وانحرف الفتى بسرعة وتفادى الضربه بينما الرمح فى يده يتجه فى حركه خاطفه الى عنق ماجيلان..

لم تكن الاصابه قاتله، ولكن اثبات الدم كان كافيا فتراجع الى الخلف وانقض بالترس الحديد على رأس "لابولابو" وللمرة الثانيه يتفادى "لابو لابو" ضربه ماجلان.. في نفس اللحظة ينقض بكل قوه بسيفه القصير فيشق رأس ماجلان


عندما رأى جنود ماجلان مصيره فروا هاربين إلى سفنهم . وقتل ورفض "لابو لابو" تسليم جثته لهم .

في عام 1730م أسس بعض المبشرين النصارى في جزيرة ماكتان مدينة دعوها باسم أوبون ، وفي عام 1961م صدر قرار جمهوري بالفلبين

Islam in the Philippines

This article is about the religion of Islam in the Philippines. For the Muslim ethnic group, see [Moro \(ethnic group\)](#).

Islam by country



Africa

Algeria · Angola · Benin · Botswana · Burkina Faso · Burundi · Cameroon · Cape Verde · Central African Republic · Chad · Comoros · Democratic Republic of the Congo · Republic of the Congo · Ivory Coast · Djibouti · Egypt · Equatorial Guinea · Eritrea · Ethiopia · Gabon · The Gambia · Ghana · Guinea · Guinea-Bissau · Kenya · Lesotho · Liberia · Libya · Madagascar · Malawi · Mali · Mauritania · Mauritius · Morocco · Mozambique · Namibia · Niger · Nigeria · Rwanda · São Tomé and Príncipe · Senegal · Seychelles · Sierra Leone · Somalia · South Africa · South Sudan · Sudan · Swaziland · Tanzania · Togo · Tunisia · Uganda · Western Sahara · Zambia · Zimbabwe ·

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V · T · E ·

Islam is the oldest recorded monotheistic religion in the Philippines. Islam reached the Philippines in the 14th century with the arrival of Muslim traders from the Persian Gulf, Southern India, and their followers from several sultanate governments in the Malay Archipelago. According to the U.S. Department of State International Religious Freedom Report for 2010, the Muslim population of the Philippines is between 5% to 9%,^[1] majority are Sunnites with Shiite

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History

Main article: [History of the Philippines](#)



Mosque in Marawi City in the Philippines.



Mosque in [Isabela City](#).

In 1380 [Karim ul' Makhdum](#) the first Arabian trader reached the [Sulu Archipelago](#) and [Jolo](#) in the Philippines and through trade throughout the island established Islam in the country. In 1390 the [Minangkabau](#)'s Prince Rajah Baguinda and his followers preached Islam on the islands.^[3] The [Sheik Karimal Makdum Mosque](#) was the first mosque established in the Philippines on [Simunul](#) in [Mindanao](#) in the 14th century. Subsequent settlements by Arab missionaries traveling to [Malaysia](#) and [Indonesia](#) helped strengthen Islam in the Philippines and each settlement was governed by a [Datu](#), [Rajah](#) and a [Sultan](#). Islamic provinces founded in the Philippines included the [Sultanate of Maguindanao](#), [Sultanate of Sulu](#), [Sultanate of Lanao](#) and other parts of the southern Philippines.

By the next century conquests had reached the [Sulu](#) islands in the southern tip of the [Philippines](#) where the population was animistic and they took up the task of converting the animistic population to Islam with renewed zeal. By the 15th century, half of [Luzon](#) (Northern Philippines) and the islands of [Mindanao](#) in the south had become subject to the various Muslim [sultanates](#) of [Borneo](#) and much of the population in the [South](#) were converted to Islam. However, the [Visayas](#) was largely dominated by [Hindu-Buddhist](#) societies led by [rajahs](#) and [datus](#) who strongly resisted [Islam](#). One reason could be due to the economic and political disasters prehispanic [Muslim pirates](#) from the Mindanao region bring during raids. These frequent attacks gave way to naming present-day [Cebu](#) as then- *Sugbo* or scorched earth which was a defensive technique implemented by the [Visayans](#) so the pirates have nothing much to loot.^{[4][5]}

In the 15th century, Islam had been established in the Sulu Archipelago and spread from there to Mindanao; it had reached the [Manila](#) area by 1565. There was sporadic resistance from the local population.

[Moro](#) (derived from the [Spanish](#) word meaning *Moors*) is the appellation inherited from the [Spaniards](#), for [Filipino Muslims](#) and [tribal groups](#) of Mindanao. The Moros seek to establish an independent Islamic province in Mindanao to be

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Muslim Mindanao

Main article: [Autonomous Region in Muslim Mindanao](#)

The Autonomous Region in Muslim Mindanao (ARMM) is the [region](#) of the [Philippines](#) that is composed of all the [Philippines](#)' predominantly Muslim [provinces](#), namely: [Basilan](#) (except [Isabela City](#)), [Lanao del Sur](#), [Maguindanao](#), [Sulu](#) and [Tawi-Tawi](#), and the [Islamic City of Marawi](#). It is the only [region](#) that has its own government. The regional capital is at [Cotabato City](#), although this [city](#) is outside of its jurisdiction.

See also

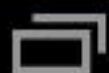
- [Religion in the Philippines](#).

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The History of the Muslim in the Philippines

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The Philippine Muslims was once a dominant group in the country. They have 500 years political history, so far the longest political experience compared to other groups in the whole Philippines. Their culture is a blend of Islam and adat. Adat is the sum of both pre-Islamic culture and the philosophical interpretation of the Muslims on the teachings of Islam. It is itself the lasting contribution of the Philippine Muslims to the country's national body politic. However, to know the Muslim history, one should understand the role of Islam in bringing about historical development. It is this Islam that actually produced heroic resistance against western colonialism. The Philippine Muslims today became known as cultural communities owing to their culture surviving foreign hegemonism to this day.

The history of the Philippine Muslims is part of the backbone of the historical development of the whole country. Filipino historians like Dr. Renato Constantino asserted that no Philippine history can be complete without a study of Muslim development (1990:29).

The Philippines has two lines of historical development. The first line, which is the older, came to develop in Mindanao and Sulu. And this refers to the Muslim line of historical development. Had not this line of historical development been disturbed by western colonialism, Islam might have charted the entire destiny of the Philippine nationhood. External factors swept into the country and brought the second line. The Hispanized Filipinos were central to the development of this second line. This is the product of the great historical experiences of the Filipino people under western rule.

Roots

Mindanao and Sulu are the original homeland of the Philippine Muslims. These areas are now the third political subdivision of the Philippines. They are located at the southern part of the country, and lie around hundred miles north of equator. The areas occupy a strategic position at the center of shipping line between the Far East and the Malayan world. They are situated north of Sulawesi and to the west is the state of Sabah. Mindanao and Sulu has a total land area of 102,000 square kilometers. It is a fertile region and known to be rich in agricultural plantation, marine and mineral resources. As reported, more than half of the country's rain forest are found in Mindanao. While its agricultural crops include rice, corn, root crops, vegetables, cassava and fruits. Marine products like seaweed production, fish as well as gas and oil are dominant in the Sulu sea. Fifty nine percent of tuna and sardines are largely taken from the Sulu sea. Mainland Mindanao has substantial mineral deposits. Zamboanga del Sur has gold, silver, lead, zinc deposit; Davao oriental has chromite reserves; marble deposits for Davao del Norte and oil deposit in South Cotabato. These huge resources of the southern islands have made Mindanao the land of promise.

However, the main concentration of the Philippine Muslim population is confined largely to the western side of Mindanao down to the Sulu Archipelago. In mainland Mindanao, the Muslims are dominant only in Lanao and Maguindanao provinces. While the rest of the Muslim populations are scattered in nearby provinces such as Zamboanga peninsula, North Cotabato, Sultan Qudarat, South Cotabato, Davao Oriental, Davao del Sur and Sarangani island. In the Sulu Archipelago, the Muslims are all dominant in three island provinces of Basilan, Sulu and Tawi-Tawi.

The Muslim Ethnic Groups

Ethnic is an Italian term for nation. An ethnic community may be defined as tribal group which has its own language, hold in common a set of tradition different from others whom they are in contact. It has its own territory from which its ethnic identity is derived, and thus becomes a uniting factor for group cohesion. The Muslim ethnic groups in Mindanao and Sulu are linked by both ideological and geographical factors.

The Muslims in the south are also culturally linked to Muslim countries in Southeast Asia such as Indonesia, Malaysia, Brunei and the Patani of southern Thailand. They are composed of eleven ethnic groups. Each group has its own language but only a few controls a political unit like a province or municipalities. Some groups speak one language with three variations like the Maranao, Iranun and Maguindanaon. The Sama people have one language with many variation such as the dialect of the Jama Mapun, and the Bangingi.

1. The **Maranao**. Literally, Maranao means people of the lake. Their homeland is called Lanao which means lake. Their oldest settlement started around here, and up to this day, highly populated communities still dot the lake. Their language is similar to Maguindanaon and Iranun. One shall be confused as to which of them owns the mother tongue since the Maranao and Iranun can understand 60% of the Maguindanaon language. At any rate, these groups live in proximity. Continuous contact allows them to develop or share a common practice including language.

The Maranao are concentrated in Lanao area. They occupy the most strategic place in Mindanao owing to their access to Iligan bay in the north and Illana bay in the south. During the colonial period, they fought against the Spaniards, usually under the flag of the Maguindanao sultanate. Like other Muslim ethnic tribes, the Maranao are brave and have offered sacrifice in defense of their homeland and Islam. Throughout the colonial period, Lanao was united as one province of the Maguindanao sultanate. Seeing the importance of Lanao, the American colonial government in Manila encouraged landless Filipinos to migrate to Mindanao. Most settlers targeted Lanao as their final destination. After about 50 years, the Filipino settlers became established in the area north of Lanao. This eventually led to the division of Lanao into Del Norte and Del Sur beginning 1960s.

Lanao is a land rich in literature. Darangan is an example of this. The existence of darangan attests to the level of civilization that the Maranao have achieved at one point.

Potential resources like lake and agricultural land are more than enough to support to make the goal of darangan into reality. The lake in the heart of Lanao Del Sur is the biggest lake in the Philippines. It is so far the current source of energy supply – at least



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The Mindanao State University is located at Lanao's capital, Marawi City. Most leaders in Mindanao are in fact products of the MSU. Sixty percent of its best professors are Christians Filipinos.

Maranao society is a closed society. The entire municipalities of Lanao Del Sur, particularly at the vicinity of the lake are off limits to outsiders. The lifestyle of the people are in their traditional attire, the malong and the abaya. This is the only place in the Philippines whose lifestyle is not affected with the western trend. The Maranao contact to the outside comes through Iligan City and Malabang. Iligan City is 40 minutes ride from Marawi City. Malabang a coastal town of Lanao Del Sur requires more than one hour to reach. Under a long range plan of Christian movement in Mindanao, the Christians would penetrate the heart of Lanao from three areas – from Iligan in the north, Malabang in the south and Wao from the east. They in fact controlled these areas for long time already.

2. The **Maguindanao**. Originally, Maguindanaon is the name of the family or dynasty which came to rule almost the whole island of Mindanao, particularly the former Cotabato. It later refers to the Muslim people who live in the Pulangi valley which sprawls the Southwestern part of Mindanao. It is for this reason, the Maguindanaon are called people of the plain. They accepted Islam at the last quarter of 15th century. Total Islamization of the whole Pulangi area succeeded only with the arrival of Sharif Kabungsuwan a prince from Johore who came to Mindanao after the fall of Malacca and nearby areas to Dutch colonialists in 1511.

The greatest contribution of the Maguindanao to civilization in Southeast Asia were the sultanates of Maguindanao and Buayan. These sultanates rose almost simultaneously after the arrival of Sharif kabungsuwan who founded the first sultanate in Mindanao. During its heyday, the sultanate of Maguindanao did bring the whole mainland of Mindanao under its control. It became the instrument of the Muslims in Mindanao in thwarting the western colonialism.

The Cotabato had been the seat of the Maguindanao sultanate. This is the ancestral land of the Maguindanao including the hill tribes such as the Tiruray, Tasaday and Subanun. Because of its wide valley, Cotabato area has ever since the rice ganary of the country. The colonialists had ever since been attracted to the fertile land of Cotabato. Many times, the Spaniards made Cotabato as capital of Mindanao during their military occupation. This colonial plan, however succeeded only during the American period. It was able to organize the first Filipino settlement in 1912.

The Maguindanao are the hardest hit of the Filipino settlement. Their political power diminished after long period of fighting and resisting colonialism and Christianization, particularly at the beginning of the 20th century. The Maguindanao fought alone without foreign support during this period. However, by 1970s, three-fourth of their homeland were lost to Filipino settlers, mostly Ilongo and Cebuano. The Manila government created in the area the five provinces of Maguindanao, Cotabato, South Cotabato, Sultan Qudarat and Sarangani.

3. The **Iranun**. These people have inhabited the area bordering between Lanao del Sur and Maguindanao province. They claimed to be the origin of these two ethnic groups. The language of the Maranao and Maguindanao is strongly rooted in the Iranun tongue. The Iranun may perhaps be the mother language and the rest are just a mere dialects. For several centuries, the Iranun formed part of the Maguindanao sultanate. Their culture received much influence from the Maguindanao rather than the Maranao. There was a case in the past the seat of the Maguindanao sultanate was situated at Lamitan and Malabang that were the strongholds of the Iranun society. They fought the western invaders under the flag of the Maguindanao sultanate. The Iranun were excellent in maritime activity. They used to ply the route connecting the Sulu sea, Moro gulf to Celebes sea, and raided the Spanish held territories along the way.

The Iranun have also attained a degree of social organization comparable to the Maguindanao or the Tausug. This is evidenced by the datu system of leadership where a single leadership is recognized. An Iranun datu, like a sultan, wielded central power over his people. On account of their small population, the Iranuns have been overpowered by their neighbor and prevented them from having their own sultanate. Yet ethnic consciousness has been strong as the Iranun continued to preserve their own ways of life and even to chart their own political destiny. Like other Muslim groups, the Iranuns are also advanced in the field of education. They actively participate in local development; their professionals have managed to occupy key positions in the government, run their own business entities and Islamic institutions like masjid and madrasa.

4. The **Tausug**. Prof. Muhammad Nasser Matli argued that the term Tausug is a slang word and originated from two words: tau (people) and ma-isug (brave). Therefore, Tausug means brave people.

Before the coming of Islam, the Tausug had already established a central government. When Islam came, Tausug leaders accepted Islam. They did not resist. As soon as they became Muslims they made themselves models by infusing Islamic values and politics to the government. The result was the spread of justice in the land. Seeing the beauty of Muslim leadership, the entire natives finally accepted Islam. The peaceful triumph of Islam in Sulu in the middle of the 13th century led to the Islamization of local politics. This was the process that brought about the establishment of the Sulu sultanate in 1450. Many Tausug leaders were sent outside Sulu to further strengthen the Sulu sultanate influence. This was the origin of the growth of Tausug communities in Tawi-Tawi, Palawan, Basilan, Zamboanga, and Sabah. Up to this period, these places are still the favorite destination of Tausug migrants who have been displaced by the wars and conflicts between the Muslims and the Philippine government.

5. The **Yakan**. The term Yakan is a mispronunciation of the word yakal by the Spaniards. While the term Basilan has originated from two words basi (iron) and balani (magnate). In the ancient time Basilan was thickly covered by the yakal trees. Foreign people often mistook the name of the yakal trees as the native identity. During colonial period the Spaniards branded the inhabitants of Basilan as Yakan, and became carried up to the present.

Like other Muslim provinces, Basilan has been the target of Christian penetration since the Spanish era. Her rich resources like timber and fertile agricultural land as well as her geographical proximity to Zamboanga City has made her vulnerable to present capitalist exploitation and Christian domination. There have been already a number of municipalities where the Filipino settlers have the upper hand. Isabela, Maluso, Lamitan and other communities have an overwhelming Christian population. And their population growth and community expansion are kept on continuing. Vast tract of lands which are strategic are mostly owned by



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The culture of the Yakans is similar to the Tausugs. Its inner foundation lies on the spirit of martabat. For the outer side, religious institution like masjid and madrasa, artifacts and the vast number of Yakan professionals, ulema, politicians and fighters reinforced further the strength of the Yakan culture. These two foundations are firmly planted in the heart of the Yakans. This is their real strength. The challenge of the Yakans today is to steer their young generation to assert their rights and develop confidence in their both material and non-material culture.

6. The **Sama**. The Sama identity derived from the term sama-sama which means togetherness or collective effort. The Sama people are highly dispersed and scattered in the Sulu Archipelago. They are geographically diversified owing to their exposure to maritime activities and fishing. There are five sub-clusters that make up the Sama people. Helping each other is recognized as norm of the Sama people. Included in the Sama group are the Badjao known as the sea-gypsies of Sulu Archipelago and Celebes sea. The Badjao people call themselves Sama Laut. In Malaysia, they are called Orang Laut. All these descriptions point to them as being boat people. They always move from one island to another, living in their small boat for weeks or even months without mooring or coming to town to buy their needs. The Badjao do not establish a permanent community like the Arab and the Cossacks in central Asia. They have not able to develop a political institution that can advance their collective interest of their society. Their social organization do not approach even the level of a clan, in a sense, because they have no recognized community leader. Their social structure is leveled. Rich people or elitism is completely absent in Badjao society. All of them belong to the poor strata. Family structure is the only factor that makes the Badjao society possible. Roles and duties are allocated to every member from the parents down to their children, from the adult to the young ones. The father acts as leader; the mother is responsible for cooking; children collect fire woods in the coastal areas, and helps gather sea food and fetch water. As observed, the whole Badjao family constitutes also the economic unit, which means, all of them have to work together (sama-sama) for their survival.

Poverty and backwardness are the two basic factors that keeps every Badjao family from sending their children to school. Children are needed at home or must accompany their parents in search of their daily sustenance. This is the reason the Badjao society suffers a high illiteracy rate. Less than one percent can read the Qur'an or Roman alphabet. Their present condition has deteriorated. They are highly exposed to the oppression of Tausug warlords. They are often exploited in some economic activities. Minimal reward or compensation are given for their labor, and low price for their commodities, like lobsters and fish.

The Sama people who inhabited Tawi-Tawi are called by their place of residence. Thus, there is the Sama Balimbing, Sama Simunul or Sama Sibutu. These groups claim to be the origin of all Sama sub-groups scattered throughout the Sulu Archipelago. They inhabited most major islands of Tawi-Tawi. While in the mainland the Sama concentration is confined to Balimbing and Sapa-Sapa. These people have a high level of literacy rate compared to other Sama sub-group. Almost every Sama barangay in the mainland has a public school. Higher institutional learning is also available such as the MSU-Tawi-Tawi and the Tawi-Tawi Regional Agricultural College (TRAC). Most top government positions are held by Sama. Like the Tausugs, the Sama are exposed to almost all fields of discipline and it is common to find them in national agencies occupying key positions.

The Sama Bangingi are also considered major group within the Sama tribe. Their dialect is just a variation of the Sama language. Geographical distance being separated from other Sama groups by seas has caused the variation of their dialect from their mother tongue. But, generally all Sama people understand each other. The Bangingi have a well-developed social organization comparable to the Tausugs. Back to the sultanate period each Bangingi community had its own panglima and maharajah as the highest and influential people in their society. The tip of Zamboanga peninsula, Pilas and Tungkil island were once dominated and ruled by the Bangingi leaders. They had four strong Kuta at Zamboanga before the Spaniards occupied it. The latter took several weeks before they were able to dislodge the Bangingi from their strongholds. The Bangingi were good sailors. They were the first group in this country to reach Bengal bay and explore the Indian ocean. They discovered the connection of Sulu sea, the straits of Malacca and the Indian ocean. Most of the sultanate expeditions to Visayas and Luzon were commanded by the Bangingi warriors.

The Bangingi unlike the Badjao are highly exposed to the Filipino society and its institution. Majority of them has studied in the Filipino school, and managed to occupy key positions in the government. Unfortunately, they failed to build their own institutions like school, political parties and businesses that are capable of effecting social changes in the society. There are only individual initiatives. The Bangingi remain far from collective social progress.

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Jama Mapun are another Sama sub-group. They call their dialect as pullun mapun which is part of the Sama language. The term mapun stands for west. They call themselves as Jama Mapun because they are situated at the distant west of Sulu. They are concentrated largely at the Turtle island, Cagayan de Tawi-Tawi an island municipality located at the border adjacent to Sabah. They are also found in southern Palawan. Like the Bangingi, the Jama Mapun adopted permanent settlement, hence they have a clear-cut social organization where the panglima is recognized as top community leader. During the Sulu sultanate period, Jama Mapun used to be of a military strategic importance to the sultanate. It used to be the sultanate's launching base to secure the unquestioning loyalty of the panglima of Sabah and Palawan.

The whole Cagayan de Tawi-Tawi is recognized as local government unit, a municipality under the province of Tawi-Tawi. With this the Jama Mapun have been subjected to central control from Manila since the days of the Philippine Commonwealth government in 1936. Government school and agencies were put up there and placed under the control of the local people. The island is seen as strategic place for the AFP forward force, because it is situated in the middle of the Sulu sea and South China sea, and adjacent to Sabah. The government built airports, which the military can use for advance troop movements in the Sulu sea.

7. The **Sangil**. The Sangil came from Sangihe an archipelago sprawling the Celebes sea just south of the Mindanao sea. Their migration to Sarangani province and to the coastal areas of Davao del Sur and South Cotabato was ahead of the coming of Islam to Southeast Asia. They embraced Islam later as a result of their continuous contact with their motherland, which became Islamized, as well as with the emerging Muslim communities in Maguindanao and Sulu in the 14th century.

The Sangil speak a language similar to Bahasa, and in the Philippines, to Tausug. They also evolved their own social organization associated with central leadership, which enabled them to wage battle against the Dutch and Spanish colonialism. There were many instances the Sangil allied themselves to the Maguindanao sultanate. They used to contribute war paraws, fighters and arms in major expeditions to Spanish held-territories. The Sangil have also high political and Islamic consciousness. They are active in their struggle for self-determination as part of their strategy to have their culture and social institutions preserved and developed further. They succeeded at last. In 1992, the Sarangani province was born intended to contain the clamor of the Sangil.

8. The **Kaagan**. The Kaagan inhabited mostly Davao areas. They became Muslims as a result of contact with the Maguindanao sultanate, and later strengthened with the arrival of some Tausug groups who helped to organize the Kaagan society. No wonder the Kaagan language has many bahasa sug root words. With the departure of the Tausug and Maguindanao influences at the height of the Filipinization process. Most of them have been marginalized and were helpless to improve their society because their social organization did not improve as those in Lanao and Sulu.

9. The **Kolibugan**. The term kolibugan is a Sama word which means "half-breed". Originally, they are part of the Subanun tribe, an indigenous people inhabiting the interior of the Zamboanga peninsula. Their neighbors, particularly the Sama Bangingi and the Tausugs called these Islamized Subanun as Kolibugan because their culture has been altered by their Muslim neighbors and for years there has been intermarriage with other groups that produced new generations, hence they are called Kolibugan. These people still speak the Subanun language and retain the Subanun type of social organization, which is limited to clan orientation with less political inclination. Today, the term Kolibugan is applied to all Subanun who moved to coastal areas and intermarried with the Muslims, and finally embraced Islam.

10. The **Palawan**. The early Muslim inhabitants in mainland Palawan were the **Panimusan**. These people became Muslims as a result of close contact with the Sulu Sultanate. Many Tausug during the sultanate period came to Palawan in order to introduce Islam to the local people. The Muslim concentration is mostly in the southern part of Palawan such as Batarasa, Rizal, Quezon, Brooke's Point and Espanola. In these municipalities the Muslims are likely dominant and hold political power. Isolated Muslim communities are also found in Narra, Roxas, Taytay and Aborlan.

Since the collapse of the Sulu sultanate, contact between the Palawani and the Tausugs was almost lost. They have been isolated to each other as there is no direct trade or cultural link between the two people.

11. The **Molbog**. The Molbog are mainly confined in the Balabac islands located at the southern tip of Palawan. They received Islamic influence and later embraced Islam from Brunei Muslim missionaries. The propagation of Islam was active during the 15th century when Muslim principalities rose from the eastern side of the Malay peninsula and Borneo. At this period, the Brunei sultanate was expanding its influence to the Philippines and Palawan is not far from Brunei. The Sulu sultanate also helped to strengthen Islam among the Molbog.

Historical Gap

Historical gap is a period between two or more events keeping the new generation detached from the old ones. The new generation can no longer determine the culture of the past, and eventually may chart its own course different from their predecessors. This is the case with the two periods of the Bangsamoro history: the sultanate era, the US colonial period up to the present. The US era in the Philippines brought historical gap distancing the sultanate era from the present. The culture of the people



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By nature, jihad requires collective action or sufficient participation from the Muslims preferably to be led by the government under a righteous imam. This is the meaning of jihad to be known as fardhu kifaya. There must be a group of Muslims if not the entire masses who shall carry out the jihad fi sabilillah. Failure to carry jihad will make the whole community or state in a state of sin. But if there is a section of Muslim population that rises up for jihad, the entire Muslims become free from sin. Jihad becomes fardhu 'ayn or individual obligation when the enemy sets a camp for about 300 kilometers from the population center of the Muslims. This is the opinion of Imam Shafie. Clearly, jihad is the main factor that kept the Bangsamoro society in the face of western onslaught. Jihad as fardhu 'ayn sustains the continuity of the jihad up to the present.

Islam in the Philippines

The rise of Islamic political institutions in Southeast Asia in the early 15th century is viewed as the culmination of Islamization after about 200 years when the Arabs introduced Islam direct to the masses. This political development was a turning point in the history of the people because it revealed two important things: the formation of the Muslim nationalism and the birth of the first Muslim society in this country. Islam for this matter changed the political course of Mindanao and Sulu from the feudalistic as well as from colonialistic. The survival of Islam as ideological force in the south is an indication that their political course remained in the Islamic orbit.

Sulu was the first Muslim community in the south to establish a centralized government, the Sultanate of Sulu in 1450. The introduction of this sultanate implies that the indigenous institution became Islamized. This sultanate was a superstructure imposed without destroying the old foundation. This was one of the reasons that made the Sulu Sultanate strong. Hashim Abubakar was the founder and the first sultan of the Sulu sultanate. His father was an Arab from Hadramaut; his mother was a princess from Johore. According to the Tausug salsila, Abubakar belongs to a sharif lineage, which is one of the descendants of Nabi Muhammad (S.A.W.). The term sharif is a title of nobility. When Abubakar rose to power, he assumed five titles affixed to his name, thus his official name runs as follows: paduka, mawlana, mahasiri, sharif sultan Hashim Abubakar.

The Sulu sultanate is multi-ethnic. At the height of its power in the early part of the 18th century, its territory encompassed the whole Zamboanga peninsula, Basilan, Sulu, Tawi-Tawi, Palawan and Sabah. On the same period, the sultanate began to intensify its foreign relations with neighboring Muslim principalities in Brunei, Makassar, Manila, Cebu (before Spanish era), Maguindanao, Buayan and Batavia including China. This foreign relations of the Sulu sultanate involved trade, mutual friendship and military alliance. The sultanate had in fact dispatched ambassadors to different places and also received ambassadors from other countries.

Dr. Majul describes the history of the Sulu sultanate as had been one of war. Since 1578 up to the 1927, the Sulu sultanate was at the forefront of the struggle for freedom and national liberation. It was able to survive two major colonial waves: the Spanish and the US colonialism. Despite its political decline in the beginning of the 19th century, the Sulu sultanate maintained her status as independent sultanate from 1450 to 1936.

The spread of Islam to Mindanao between 1450 and 1500 was part of the political goal of the Sulu sultanate. A Maranao oral report revealed that the first Tausug preachers reached the Lanao lake before the arrival of foreign Muslim missionaries, possibly the Malay preachers. This report is sufficient to establish the fact the Muslim settlements had gradually thrived in the Illana bay up to the lake area and the Pulangi valley. People from these areas were already used to come to Jolo for trade as well as for Islamic learning. It is for this account that Sulu became known in history as the center of Islamic learning in this country.

The full Islamization of the west coast of Mindanao was accelerated with the arrival of Muhammad Sharif Kabungsuwan. Like Abubakar, the first sultan of Sulu, Sharif Kabungsuwan is also an Arab and a descendant of Nabi Muhammad (S.A.W.). His Malay sounding name attests his forefathers had settled long time in Johore. Kabungsuwan and his followers arrived Malabang in 1515. He was accompanied by large group of Sama people who according to Dr. Kurais, a Sama scholar Kabungsuwan had passed by Tawi-Tawi and picked up some Sama people to accompany him in his journey to Mindanao. This means that the coming of Kabungsuwan to Mindanao was not accidental. It was the Sama people who guided him to Mindanao. During this period, inter-island contact was already in place. Both the Sama and the Iranun had already explored the many sea routes in the Sulu archipelago.

It was not long after his arrival that Sharif kabungsuwan established the Sultanate of Maguindanao, possibly in 1516. The rise of this sultanate is almost similar to that of Sulu, should be viewed as the culmination of Islamization in Mindanao. It was actually a political necessity. Clearly, the sultanate was adopted as an instrument to consolidate the emerging Muslim communities.

The first seat of the political power of Maguindanao was Slangan and Maguindanao. Originally, these areas were the bastions of Iranun political activities. When the sultanate passed into the Maguindanao family and dynasty, the seat of power was moved to Pulangi valley. The term Maguindanao actually referred to a family. It was the royal family with which Sharif Kabungsuwan was linked through affinity. Since Maguindanao family became a symbol of Muslim power in Mindanao, their name became the official designation of Muslims throughout the Pulangi valley.

In the upper Pulangi valley the ruling datus were the Buayan family. Because of their influence, the whole areas were called Buayan. The political institution of the Buayans became Islamized as a result of the marriage of the Buayan prince to the daughter of Sultan Sharif Muhammad Kabungsuwan. After the death of Kabungsuwan, the Buayan family founded the Sultanate of Buayan as independent entity from the Maguindanao sultanate. The existence of two sultanates in mainland Mindanao strengthened Islam but often the source of friction between the Buayan group and the Maguindanao. In lull times, these sultanates fought each other for



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One of the best Maguindanao rulers was Rajah Buisan who was the leading commander during the third stage of the Moro wars. He was remembered for his famous speech at Dulag, Leyte where he delivered his message inspiring the datus of Leyte to rise against the Spaniards. In his battle against the Spaniards, he aligned himself with Rajah Sirungan the ruler of the Buayan sultanate. Both leaders had for several times joined forces in their expedition to the north. The Buayan leaders managed to gain supremacy in the Pulangi valley only after the death of Rajah Buisan. The latter was succeeded by his son Sultan Qudarat. During his ascension to power, Qudarat was too young. It was for this reason the Maguindanao sultanate became overwhelmed. It took more than ten years for Sultan Qudarat to build his political power over the whole of Mindanao. He is remembered for his political prowess in uniting the two sultanates and the rest of the people in Mindanao under his strong leadership. Sultan Qudarat is also remembered for his famous speech challenging the Maranao datus to oppose the Spanish encroachment in Lanao lake.

The political hold of the Maguindanao sultanate over Mindanao however did not last long. Dynastic quarrels often broke out among the Muslim leaders. In the later part of the 18th century, the Maguindanao sultanate loosened its hold upon the Buayan (Majul, 1997:31). Its steady decline continued up to the arrival of the American colonialists in 1900. This decline created a vacuum of leadership and finally led to the rise of small principalities in Mindanao, while others proclaimed their own sultanates as in the case of the 18 royal houses in Lanao area. The rise of Lanao royal houses in the face of the decline of the Maguindanao sultanate signaled the disintegration and break-up of asabiyah (tribal solidarity) among the Muslims in mainland Mindanao.

The current continued political assertion of the Maranao people should be viewed from the political development on the part of their society, which began to evolve as a political institution towards the later part of the 18th century. This development did not move further. The struggle of Amai Pakpak, a great Maranao fighter, was short-lived. While building his own political clout, he suffered defeat in the hands of the Spanish invading forces in March 10, 1895. His dream of a strong political organization was not realized and was further arrested with the introduction of US imperialism in 1900. Although the Lanao royal houses still exist, they are no longer viewed as political force of the society.

Muslims' Contribution to National Struggle

The Muslim resistance in the Philippines is viewed as an extension of the crusade, only the fight was no longer between the Europeans and the Arabs but between the Spaniards and the Moros. Dr. Cesar Adib Majul described this resistance as the Moro wars. In his analysis Majul divided the Moro wars into six stages. The first phase of this war began with the arrival of Legaspi who led the invasion of Muslim settlement in Manila under Rajah Sulayman in 1571. It ended with the invasion of Brunei in order to destroy its sphere of influence in the northern part of the Philippines, and also to isolate the Sulu sultanate in the south. Before the hostilities began, the Spanish general Francisco de Sande sent a letter first to the Brunei sultan. The important part of the letter was that the Brunei sultanate has to stop the sending of Muslim missionaries to any place in the Philippines. This letter could be a concrete evidence revealing the bottom line of the Spanish colonialism - Christianization and imperial conquest of the whole Southeast Asia.

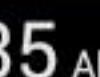
With the Spanish victory in Luzon and also in the Brunei expedition, the Spaniards moved to the second phase of their colonial ambition – the need to make vassals of the chiefs of Sulu and Maguindanao. In June 1578, the Spaniards explored the Sulu Archipelago and even threatened to attack Sulu. They did not however stay for long, and withdrew after a compromise negotiation was reached with the Sulu leaders. From here, the Spaniards proceeded to Maguindanao but failed to establish contact with the Muslim leaders. The following year the Spaniards under Capt. Gabriel de Rivera conducted another military mission to the Cotabato area. Their main intentions were to make the Muslims pay tribute; induce them not to allow foreign missionaries; inform the Maguindanao about the Spanish victory in Brunei, gather information about the Muslims and their strength and to know the relationship between the Maguindanao and the Ternatans and other people in Indonesia.

Since this second expedition, the Spaniards had been focusing their goal on the conquest of Mindanao and Sulu. After eleven years, in 1591 the Spaniards went through with their military expedition to Maguindanao the seat of Muslim power in Mindanao. They assumed that once Mindanao is toppled it would be easier to extend their influence to Sulu and Brunei. The Spaniards, however, found a fierce armed Muslim resistance. It took them five years to finally establish military garrison at Tampakan in 1596. But this too was short-lived. The Maguindanao applied more armed pressure by carrying out a series of offensives against the Spanish fort at Tampakan. Seeing the Muslims had the political power to oppose, the Spaniards abandoned Tampakan in 1597 and repositioned themselves at La Caldera in Zamboanga peninsula.

In the third stage of the Moro war, the Muslims changed their military strategy from defensive to offensive. They now brought the war to the enemy's territory. In 1599, Datu Salikula and Datu Sirungan the chiefs of Maguindanao and Buayan respectively launched a joint force attacking a major Spanish base in central Visayas. They were able to mobilize 3,000 warriors with 50 paraws. In 1602, another offensive was carried out by the Muslims and this was so far the biggest offensive ever organized. The Muslims gathered 145 paraws – 50 vessels manned by the Ternatans, Sangil and Tagolanda; 60 by the Maguindanao and 35 by the Yakans of Basilan. These forces were commanded by Datu Buisan, the successor of Datu Salikula, and Datu Sirungan. Because the Spaniards were too weak to attack Maguindanao, they instead attacked the Sulu sultanate. They thought that Sulu was easy to



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When the news reached the Maguindanao on October 29, 1603, Rajah Buisan together with his allies from Sangil and Ternate led another invasion of Central Visayas. They invaded Dulag, Leyte a place where Rajah Buisan delivered his historic speech calling the Leyte Datus to fight the Spaniards. Aware of the political implication of Buisan's speech as well as the continuous surge of Muslim raids in Visayas, the Spaniards opted for good relationship. They sent a special envoy for peace negotiations. This peaceful overture of the Spaniards led to the signing of peace treaty on September 8, 1605. This treaty, however, did not hold for long because of the Spanish invasion of Ternate in April 1608. The Maguindanao chief construed this action as violation of the treaty. He ordered, therefore, the resumption of military raid of Spanish garrison in Central Visayas. This in turn forced the Spaniards to sign another peace treaty in March 1609. This treaty put the war to rest for at least 25 years.

The war resumed between the Spaniards and the Muslims in 1627 but by this time the war was now with the Sulu sultanate. This was triggered by a maltreatment suffered by Sulu envoy, Datu Ache. On his way home from Manila, his ships were intercepted by the Spaniards, and all of them were brought back to Manila and humiliated. This incident angered the sultanate leadership. Rajah Bungsu the sultan of Sulu led 2,000 warriors, and attacked the Spanish base and ship yard in Camarines Sur and Central Visayas.

In 1628, the Spaniards retaliated against this Sulu attack. They organized an expedition composed of 200 Spanish officers and 1,600 native allies. They were able to defeat the Sulu forces, but withdrew immediately for fear of a counter-attack. Despite this setback, the Sulu sultanate still managed to send another expedition in 1629. By this time the Sulu forces were now commanded by Datu Ache. They attacked the Spanish settlements in Camarines, Samar, Leyte and Bohol. The Spaniards, likewise, invaded Sulu again in March 17, 1630. They almost doubled their forces from 1,600 to 2,500. But at the time they landed in Sulu, the sultanate forces were already highly prepared for battle. In the ensuing war, the Spanish commander Lorenzo de Olaso was wounded, which prompted his forces to withdraw. The following year 1631, the Sulu warriors launched another invasion aimed at Leyte, the seat of Spanish power in Visayas.

In Maguindanao, Sultan Qudarat continued to consolidate his power throughout Mindanao in preparation for new invasions. The Buayan and the Sangil leaders were brought under his control. He also established contact with the Sulu sultanate. In order to concretize this contact, Sultan Qudarat made a marriage alliance by marrying the daughter of Rajah Bungsu, the sultan of Sulu in 1632. This paved the political alliance between the two sultanates of Mindanao and Sulu. These two sultanates mustered a coordinated military attack and joint invasion of Central Visayas. Their first joint invasion was in 1634 when they mobilized 1,500 warriors who landed at Dapitan, Leyte and Bohol.

The challenge now before the Spanish colonial regime in Manila was how to stop the Muslim invasion of its held-territories. After drawing lessons on the military behavior of the Muslims, the Spaniards changed their approach by establishing a forward force at the enemy's territory so that the war's trend could be reversed. This was the focus of the fourth stage of the Moro wars. The Spaniards captured Zamboanga and established a military base on April 6, 1635. This lasted for 29 years until the Sulu warriors drove them out of their stronghold. This was so far one of the greatest achievements of Rajah Bungsu, the sultan of Sulu at this period.

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This Spanish base at Zamboanga became the launching pad for attacking Muslim settlements as well as the sultanate's capital of Jolo and Lamitan in the Maguindanao area. Lamitan the seat of the Maguindanao sultanate was captured by the Spaniards on March 13, 1637. Qudarat's forces of about 2,000 suffered defeat and was forced to move to the interior. Seventy-two Muslims were decapitated and the Spaniards put their heads on spikes for display (Majul, 1996:135). The Spaniards did this to instill fear. But two years later, in 1639, Sultan Qudarat re-established his forces and held his court at Pulangi. In Sulu, the Spanish attack continued until Jolo, the sultanate capital fell after a three-month battle in January 1, 1638. This was the period when the Spaniards occupied Jolo and the sultanate court was moved to Dungun, Tawi-Tawi. The sultanate reorganized its forces and even secured the support of the Dutch in Batavia, Indonesia. On March 25, 1644, Rajah Bungsu dispatched his son, Pangiran Salikala for this purpose. Having prepared the logistics, the sultanate ordered a final offensive against the Spaniards with the Dutch navy which bombarded the Spanish garrison at Jolo. After about a year of military confrontation, the Spaniards opted to stop the war and signed a peace treaty and evacuated all their forces from Zamboanga to Manila because of an impending Chinese attack of Manila.

The 5th stage of the Moro war commenced in 1718 when the Spaniards reoccupied Zamboanga. A huge military base known as Fort Pilar was built, and thus provoked the Sultanate of Sulu. Immediate reprisal was made but this failed to dislodge the Spaniards. The Sulu sultanate under Sultan Badar-uddin asked the support of Maguindanao sultanate and the Dutch at Batavia. Sultan Badar-uddin sent his Datu Bandahara and the Nakhuda to Batavia in order to appeal for military assistance as well as to strengthen the relationship which was established in 1644. Finally, the Sulu sultanate and the Maguindanao sultanate agreed to field 104 paraws with combined force of 3,000 warriors who made a new offensive on Zamboanga at the end of December 1720. This offensive however did not succeed. But, the Sulu sultanate was still firm in its struggle to push out the Spaniards from Zamboanga. Both powers adopted a mixed policy of diplomacy and military. This showed that neither of them can be easily extinguished. It was through exchanges of envoys, despite the existence of war, that a peace treaty was signed in December 11, 1726 between the Sulu sultanate and the Spanish colonial government in Manila.

During this period, the Sulu sultanate expanded its foreign relations to China. Sultan Badar-uddin sent ambassador to China in 1717; and again in 1733. The objective of China policy is to inform the Chinese leaders about the long war between Sulu and Manila. The sultanate wanted to enlist the military support of the Chinese government. It probably secured some help. The peace treaty deteriorated when Sultan Badar-uddin attempted to capture Zamboanga in December 6, 1734 while some Sulu warriors attacked Taytay in northern Palawan. In response, the Spaniards invaded Jolo in 1735 and drove out the sultanate court for second time, which then transferred to Dungun, Tawi-Tawi. The war came to stop when the two powers signed another peace treaty in February 1, 1737.

While the power of the Sulu sultanate and Maguindanao approached a steady decline, the military power of the Spaniards grew faster when the steam boat was introduced to the Spanish naval force. The Muslim fleets were no longer a match with the Spanish modern fleets. The Spaniards had already foreseen a major invasion when the right time comes. They assured themselves that the final conquest of Mindanao and Sulu is just a matter of time.

The 6th stage of the Moro war is the Spaniards' dream of Mindanao conquest. It commenced with the 1851 Spanish invasion of Sulu and ended towards the end of the Spanish rule in the Philippines. As a matter of strategy the Sulu sultanate under Sultan Pulalun upon realizing the invulnerability of the Spanish forces, negotiated a peace treaty with the enemy. The treaty was signed in April 30, 1851. But just like other treaties in the past, this treaty failed to hold peace for long. The Spaniards had already calculated that the sultanates of Mindanao and Sulu were weak to resist the Spanish conquest. In Manila, the Catholic hierarchy intensified its propaganda to win the support of the people about the possible war in the south. Roman Martinez Vigil a Spanish priest wrote the theory of a just war. He exhorted the war against Jolo as a just war, a holy war in the name of Christianity. Rich people and Chinese capitalists in Manila responded enthusiastically to this call. They were able to raise P 20 million for the Spaniards.

Anchored on a just war principle, the Spaniards organized 9,000 troops led by Governor-General Jose Malcampo. These troops were sent to Sulu accompanied with hundreds of priests and sisters. They secured 11 transports, 11 gunboats, and 10 steamboats. They landed at Jolo in February 21, 1876. Aware of the Spaniards grand design, the Sulu Sultan Jamalul Azam assembled his military leaders for discussion on how to contain if not frustrate the Spanish invasion. The sultan proclaimed the jihad and ordered the use of the concept of parrang sabil as last recourse. The wise plan of the sultan was proven correct and effective. The sultanate managed to negotiate another treaty in July 22, 1878, thus saved his people from further destruction.

At the Mindanao front, the Spaniards were already successful in destroying the power of the Maguindanao sultanate. The Maranao, Iranun and other ethnic groups began to wield their respective powers independently. These people launched their own wars separately. They parted from each other to the extent that the Maranao put up their own sultanate since the Maguindanao sultanate could no longer exercise a central rule over Mindanao. For centuries these Maranao people were overshadowed by the Maguindanao. They fought wars against Spain under the flag of Maguindanao sultanate or sometime under Sulu sultanate as in the case of the Iranun. One of the best wars led by the Maranao was the heroic stand of Datu Amai Pakpak in defense of Marawi in 1891 and 1895. Generally, all Muslim ethnic groups in Mindanao and Sulu supported the war against colonialism. They were the people behind the survival of the two sultanates of Sulu and Maguindanao in the face of foreign aggression.

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The Moro war actually did not end with the destruction of the Spanish colonialism in the Philippines. The Spaniards left but the American colonial forces came in and continued the same colonial goals under the pretext of civilizing the natives. Since the orientation of the Moro war is the same as that of the Spanish time, the Moro-American war should be viewed as the 7th stage of the Moro war. In Sulu despite the declining power of the Sulu sultanate, the Tausug warriors who opposed the continued presence of another white colonialists, waged a series of battles against the Americans. Panglima Imam Hassan who held the post of district commander from Luuk, Sulu under the Sulu sultanate was the first Tausug leader to defy the sultan's order to work with the Americans for common good. He could not be convinced with the overall mission of the US colonialism in the country. As an Imam, Panglima Hassan looked at the presence of the US forces a threat to Islam and the Muslim society. He instead proceeded with his military plan leading his 3,000 warriors who fought the American forces in Jolo in early November 1903. Armed only with kris and some rifles, these Tausug warriors attacked the enemy's garrison which was equipped with modern weapons. After a week of siege, the enemy were finally able to break their lines and forced the panglima's followers to withdraw.

Despite his defeat, Hassan's military action won wider sympathy from the masses. He toured the island of Sulu promoting his cause inspiring the local leaders to resist the US colonialism. Within a short period Hassan's propaganda bore a positive effect upon the Muslim masses. The Americans were portrayed as the enemy of Islam; that they came to the Muslim land in order to continue the unfinished goal of the Spanish colonialism. More so, the Muslims became apprehensive when the US forces hoisted their flag in major centers and further required the Muslims to fly the US flag in their ships. At the same time, they introduced a new land system in order to facilitate the collection of land taxes from the Muslims. These policies invited antagonism from the people.

In January 1906, three prominent Tausug leaders took a bold opposition to the American policies and their occupation of the Muslim land. These were Imam Sahirun, Ma'as Abdullatif, and Panglima Sawadjaan. These leaders assembled their 1,000 followers and put up their camp at Bud Dahu about six kilometers from Jolo, the capital of Sulu. From here a small group was organized and sent to raid military outposts and villages that tended to support the enemy. The Americans became apprehensive that the growing opposition of the Tausug might go out of hand. At first, they sent civilian negotiators to convince the defiant leaders to surrender to the US colonial government. The negotiators attempted several time to convey the message of the Americans officials but the defying leaders stood firmly with their stand of non-recognition of the US colonial government. The Americans therefore decided to take Bud Dahu by force.

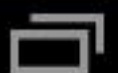
On March 6, 1906, Gen. Leonard Wood the governor of the Moro province, ordered the assault of Bud Dahu. His forces were composed of 790 men and divided into three groups; each group was charged to attack from only three narrow passages leading to the camp of the Muslims. Using high powered guns, the US army stormed the Muslim strongholds with mortar throughout the afternoon and gradually took a closer move in the evening. The Muslims armed only with kris used an indigenous approach of warfare by using logs rolled off from the top intended to hit the advancing US troops who tried to approach the narrow passage from the slopes of the mountain. From the Muslim accounts, a great number of US forces were killed as the logs fell down one after the other from the mountain tops. The US army, however, succeeded in getting to the mountain top. In the early morning of March 7, 1906, the US army fired upon the Muslim camps at close range. The Muslims rushed in and fought decisively in the open field. Only six survived who managed to retreat and report the news of what transpired in the so called battle of Bud Dahu.

The cause of the Bud Dahu heroes did not end, however with their martyrdom. Just months from the Bud Dahu battle, Ma'as Jikiri led a small group in attacking the American military outposts. He fought for about three years until his martyrdom during the fight against the US army in 1909. Ma'as Jikiri's heroic stand inspired his countrymen up to the present. He was the only Tausug leader who in the course of war never retreated or ran away before the enemy even when outnumbered or overwhelmed. Even the American army commended his valor. Ma'as Jikiri is the only foreign enemy of the Americans whose statue now stands at the Washington museum.

The spirit of the war never subsided. It continued to unleash nationalistic fervor until another major battle erupted - the battle of Bud Bagsak in 1913. Bud Bagsak is a medium sized mountain and located about 50 kilometers east of Jolo. This battle was led by Panglima Amil the leader of the 500 forces that holed up at Bud Bagsak. The war began in June 9 and ended in June 14, 1913. All Muslim warriors met their martyrdom in the five day battle against the well-equipped US army. Their defeat marked the end of organized Muslim resistance during the first 10 years of the US colonialism in the Philippines. The so called episode of "kris versus krag" came virtually to an end. There were a few more minor battles, but never again did the Moros place a formidable force in the field against the Americans. The Muslims fought a grand fight at Bud Bagsak against superior weapons (Hurley, 1985:30). This decline paved the way for the signing of the Kiram-Carpenter Agreement in August 20, 1915 where the sovereignty of the Sulu sultanate was taken over by the US colonial government. The collapse of the Sulu sultanate, in turn, led to the integration of Mindanao and Sulu into the colonial politics. Since then, the opposition of the Muslims in Mindanao and Sulu shifted from armed confrontation to peaceful movement in the form of protest and demonstration. It took about 14 years for the Tausug fighters led by Laksamana Usab to carry out armed fighting when they fought the US army at the Bud Langkuwasan adjacent to Bud Bagsak in 1927. Usab was appointed laksamana (runner) by the Sulu sultan. He parted ways with the sultan because he did not want the US policy in the Muslim land. He took the leadership for fighting the US colonialism. He called a summit meeting of Tausug leaders at Likup, Indanan, Sulu in early 1927. In the meeting, all leaders agreed to contribute fighters who come from different parts of Sulu and its islands. Usab's struggle culminated with the battle of Bud Langkuwasan where most of his forces including himself embraced martyrdom.

Muslim Legacy

Just like other Muslim nations in Southeast Asia, national identity of the Philippine Muslims was shaped by Islam and further developed in the course of their heroic struggle against western colonialism. Right after the first encounter with foreign aggressors



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the enemy were finally able to break their lines and forced the panglima's followers to withdraw.

Despite his defeat, Hassan's military action won wider sympathy from the masses. He toured the island of Sulu promoting his cause inspiring the local leaders to resist the US colonialism. Within a short period Hassan's propaganda bore a positive effect upon the Muslim masses. The Americans were portrayed as the enemy of Islam; that they came to the Muslim land in order to continue the unfinished goal of the Spanish colonialism. More so, the Muslims became apprehensive when the US forces hoisted their flag in major centers and further required the Muslims to fly the US flag in their ships. At the same time, they introduced a new land system in order to facilitate the collection of land taxes from the Muslims. These policies invited antagonism from the people.

In January 1906, three prominent Tausug leaders took a bold opposition to the American policies and their occupation of the Muslim land. These were Imam Sahirun, Ma'as Abdullatif, and Panglima Sawadjaan. These leaders assembled their 1,000 followers and put up their camp at Bud Dahu about six kilometers from Jolo, the capital of Sulu. From here a small group was organized and sent to raid military outposts and villages that tended to support the enemy. The Americans became apprehensive that the growing opposition of the Tausug might go out of hand. At first, they sent civilian negotiators to convince the defiant leaders to surrender to the US colonial government. The negotiators attempted several time to convey the message of the Americans officials but the defying leaders stood firmly with their stand of non-recognition of the US colonial government. The Americans therefore decided to take Bud Dahu by force.

On March 6, 1906, Gen. Leonard Wood the governor of the Moro province, ordered the assault of Bud Dahu. His forces were composed of 790 men and divided into three groups; each group was charged to attack from only three narrow passages leading to the camp of the Muslims. Using high powered guns, the US army stormed the Muslim strongholds with mortar throughout the afternoon and gradually took a closer move in the evening. The Muslims armed only with kris used an indigenous approach of warfare by using logs rolled off from the top intended to hit the advancing US troops who tried to approach the narrow passage from the slopes of the mountain. From the Muslim accounts, a great number of US forces were killed as the logs fell down one after the other from the mountain tops. The US army, however, succeeded in getting to the mountain top. In the early morning of March 7, 1906, the US army fired upon the Muslim camps at close range. The Muslims rushed in and fought decisively in the open field. Only six survived who managed to retreat and report the news of what transpired in the so called battle of Bud Dahu.

The cause of the Bud Dahu heroes did not end, however with their martyrdom. Just months from the Bud Dahu battle, Ma'as Jikiri led a small group in attacking the American military outposts. He fought for about three years until his martyrdom during the fight against the US army in 1909. Ma'as Jikiri's heroic stand inspired his countrymen up to the present. He was the only Tausug leader who in the course of war never retreated or ran away before the enemy even when outnumbered or overwhelmed. Even the American army commended his valor. Ma'as Jikiri is the only foreign enemy of the Americans whose statue now stands at the Washington museum.

The spirit of the war never subsided. It continued to unleash nationalistic fervor until another major battle erupted - the battle of Bud Bagsak in 1913. Bud Bagsak is a medium sized mountain and located about 50 kilometers east of Jolo. This battle was led by Panglima Amil the leader of the 500 forces that holed up at Bud Bagsak. The war began in June 9 and ended in June 14, 1913. All Muslim warriors met their martyrdom in the five day battle against the well-equipped US army. Their defeat marked the end of organized Muslim resistance during the first 10 years of the US colonialism in the Philippines. The so called episode of "kris versus krag" came virtually to an end. There were a few more minor battles, but never again did the Moros place a formidable force in the field against the Americans. The Muslims fought a grand fight at Bud Bagsak against superior weapons (Hurley, 1985:30). This decline paved the way for the signing of the Kiram-Carpenter Agreement in August 20, 1915 where the sovereignty of the Sulu sultanate was taken over by the US colonial government. The collapse of the Sulu sultanate, in turn, led to the integration of Mindanao and Sulu into the colonial politics. Since then, the opposition of the Muslims in Mindanao and Sulu shifted from armed confrontation to peaceful movement in the form of protest and demonstration. It took about 14 years for the Tausug fighters led by Laksamana Usab to carry out armed fighting when they fought the US army at the Bud Langkuwasan adjacent to Bud Bagsak in 1927. Usab was appointed laksamana (runner) by the Sulu sultan. He parted ways with the sultan because he did not want the US policy in the Muslim land. He took the leadership for fighting the US colonialism. He called a summit meeting of Tausug leaders at Likup, Indanan, Sulu in early 1927. In the meeting, all leaders agreed to contribute fighters who come from different parts of Sulu and its islands. Usab's struggle culminated with the battle of Bud Langkuwasan where most of his forces including himself embraced martyrdom.

Muslim Legacy

Just like other Muslim nations in Southeast Asia, national identity of the Philippine Muslims was shaped by Islam and further developed in the course of their heroic struggle against western colonialism. Right after the first encounter with foreign aggressors in 1570 at Manila, the Philippine Muslims won a distinct honor as "Moro", an identity put forward by the aggressors after the Moors of Spain. They were called Moros only on account of their Islamic ideology and their culture being similar to the Moors who conquered Spain for 785 years. To the Spaniards, the term Moro would also mean Muslim. Since then, the Muslims in this country have been identified in Southeast Asia and across the Muslim world as the Bangsamoro people. This identity is officially recognized by the Organization of Islamic Countries. This is the reference by which the historians and government legislators recognized the official designation of the Muslims in the country and is now enshrined in the Muslim Organic Act of 1989.

The history of the Bangsamoro people is no doubt ranked as the first line of historical development of the Philippines. The Muslims' sultanate institution, the religious legacy of Islam and the Muslim adat have nurtured the doctrine of Bangsamoro nationalism. The cohesiveness of the 11 Muslim groups under the spirit of Islamic brotherhood is a living reality of Bangsamoro nationalism. This should form part of the Philippines' political foundation. It is within this context by which the struggle of the Bangsamoro people finds a just treatment in Philippine history.

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About the Author:

Hannbal Bara is an Associate Professor V at the Mindanao State University-Sulu where he also serves as Dean of its Graduate School. He is an ExeCom member of the National Commission for Culture and the Arts.



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HISTORY OF ISLAM IN THE PHILIPPINES

Islam touched the shores of the Philippine Islands way before American and Spanish colonizers did (Al-Attas:1969). The Islamization of the Philippine Archipelago was part of the spread of the religion in the Southeast Asian region. Islam is not merely a religion, as noted by many Muslim scholars but is as well a way of life (Doi: 1984). Thus, when Islam spread throughout the country, it also introduced a system of government and a sophisticated culture.

Islam introduced a highly developed political structure, the Sultanate. The traditional Muslim social structure in the Philippines was headed by a sultan who assumed both religious and secular authority. The Datu assumed communal leadership, providing aid and arbitration through agama courts under his leadership. The wealth amassed by the conquests of the Datu is provided to his subjects for aid, employment, and protection when needed. Interestingly, the Datu is not determined by his wealth but by the number of his followers. Further, the holy Qur'an, the source of both secular and religious precepts and laws of Muslims, provides a sense of oneness and fraternal bond between Muslims as an Ummah or Islamic Nation (21:92). Islam changed the country's once fragmented nature into a single nation (Bangsa Tungga).

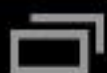
Thus, when the colonizers came and threatened the growth of their government, much resistance was felt, especially in Southern Philippines where Muslim communities were most concentrated. The Spanish assimilation only succeeded in creating rifts between the Christianized Filipinos under Spanish rule and the Muslim communities that refused subjugation (Majul: 1973). It was the same during the American Regime, if not worse, wherein they employed a process of extermination through military troops when the Muslims refused subjugation and resisted the exploitation of resources within the Mindanao region (Tan: 1977). The Americans realized then that the process was futile and assumed a strategy for winning the Muslims, through the establishment of a special bureau for their affairs and concerns (Gowing: 1983).

However, through these years, from the American initiative to integrate Muslim communities with the majority of the Filipinos, divisiveness in culture and religion has spread and grown into social unrest and conflict situations. The Muslims remained isolated from the developments provided by the government in the northern regions of the Philippines, separatist movements grew, and resentments between Christians and Muslims developed (Fernando: 1979, Rahman: 1954).

The Philippine government in several instances tried to address the issues of the country regarding Muslim separatist movements through policies and the creation of several offices. The Tripoli Agreement was developed to grant political autonomy for two Muslim regions, and recognition of their "cultural values, traditions, and customary and Islamic laws, in the formulation of State policies."

Several agreements have been signed since, and still much has yet to be resolved.

Source: CPRM Consultants. (June 2004). Institutional Strengthening of the Shari'a Justice System: (Phase I). Final Report on the SC-UNDP Project: PHI/01/001. Submitted to the Supreme Court of the Philippines

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WHOSE ANCENTRAL DOMAIN IS MINDANAO – SULU AND PALAWAN*

By: Rudy B. Rodil**

Introduction

So much blood has been shed in the struggle over Mindanao, Sulu and Palawan. I believe it is high time, and the reason has been more than enough, for all of us to dig into the facts of history and find out once and for all who or which group of people may claim the region as their ancestral domain.

The availability of more documents on the history of the Moro people compels us to focus our analysis on the ancestral lands of the Muslims. In the process, however, we shall eventually touch on the lands of the Lumadnon.

What Standard Do We Use for Determining the Ancestral Domain of the Muslims?

For us to say that a particular territory falls, within ancestral domain, the following factors must be present:

First, a tribe must have enjoyed prior and uninterrupted occupancy over the territory until 1898 (or even until 1939 when only a handful of settlers from Luzon and the Visayas have so far moved into the area);

Second, one sultanate or another must have reigned over this tribe, and such reign must have been uninterrupted until 1898. Brief interruptions like a Spanish take over need not bother us if they are brief and temporary in nature.

The elements of “prior and uninterrupted occupancy” are universally recognized as a legitimate basis of possession anywhere in the world, whether titled or not. And so, this would probably suffice for our purposes.

“Domain” is also interpreted here to mean not only land, but also rivers, creeks, seas, mountains, and hills, forests and natural wealth contained therein, including wild game.

We shall not include here the content of “Bangsa Moro” as defined by the Moro National Liberation Front (MNLF) inasmuch as this concept surfaced only with the emergence of the MNLF in 1972.

Let us now examine the territories of the Sulu and Maguindanao sultanates.

ANCESTRAL DOMAIN
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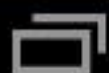
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HISTORY OF ARMM

The people of Mindanao have always looked forward to shaping their destiny through self-determination and self-rule. They have seen the rise of the first Filipino barangays ruled by the early datos. Major socio-political changes, however, happened when Shariff Kabunsuan, an Arab missionary, came and introduced Islam in Mindanao in the 15th century. This led to the formation of Islamic communities and the formation of the Islamic Sultanate, under one Supreme Council and eventually united the Mindanao mainland with its sub-urban islands. The united Muslim Mindanaoans repelled the influence of foreign domination particularly the Spaniards, Americans and Japanese.

It was President Ramon Magsaysay who opened Mindanao to Christian settlers, majority were from the Visayas, to share Mindanao's rich natural resources. The influx of settlers made Mindanao a place of diversified groups whose ethnicity, culture, traditions and beliefs never became a source of misunderstanding among the early Mindanaoans.

The situation changed when unscrupulous persons, mostly politicians and businessmen, took advantage of the people's low economic state. Land grabbing and social injustices were committed against the region's peace-loving people which forced them to rise in protest and revolt against the government.

In February 1973, the Mindanao problem escalated into an armed conflict involving the Moro National Liberation Front (MNLF) and the Philippine Armed Forces. The conflict led to the death and displacement of thousands of innocent people.

On July 7, 1975, President Ferdinand E. Marcos signed Presidential Decree No. 742 and Letter of Instruction 290 creating the Western and Central Mindanao regions and establishing the Office of the Regional Commissioner (ORC) in both regions. Hostilities, however, continued with armed confrontations between the MNLF and the military.

The situation led the Organization of Islamic Conference (OIC) to intervene which led to the signing of the Tripoli Agreement between the Philippine Government and the MNLF in Tripoli, Libya on December 23, 1976.

In compliance with the Tripoli Agreement, President Ferdinand E. Marcos signed Presidential Proclamation No. 1628 on 25 March 1977 forming an Autonomous Region in Southern Philippines.

ARMM

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Geographic Coverage

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■ Per Province & Municipality

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Republic Act 9054

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Islam teaches that Allah is the Lawgiver and that His precepts and the laws or Shari'a provides the path to Allah. The Shari'a also provides to Allah's people the directions for the interpretation and expansion of the Law.

There are four classifications of sources of the Shari'a: the Qur'an, the Sunnah, the Ijma, and the Qiyas. The Shari'a in these four sources aims to regulate the relationship of man with His creator, and among men.

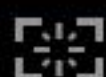
THE NOBLE QUR'AN

The Noble Qur'an contains the revelations of Allah. It is the Book of Allah sent through the last of the Prophets, Muhammad. The Qur'an:

- Contains the knowledge imparted by Allah and the guidance for all righteous men (2:145)
- Is the declaration of the truth and the light to show the right path (2:138, 4:4)
- Is the wise (10:1), the complete exhortation (10:57), and the clear message (14:52)
- Is a rope to Allah, and by holding unto it, individuals and nations are saved (3:108)
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"The process of revelation of various injunctions (Ahkam) of the Qur'an shows that the revelation came down when some social, moral or religious necessity arose, or when some Companions consulted the Prophet concerning some significant problems which had wide repercussions on the lives of Muslims"

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EDITORIAL POLICIES RELEVANT TO COVERING MUSLIM MINDANAO

Philippine Daily Inquirer's Manual of Editorial Policies

Section II. Basic Statement of Editorial Policy

For God

The Philippine Daily Inquirer believes in God, the Supreme Being of the Universe. But while the Inquirer believes in God, it also tolerates all religious beliefs. It does not advocate a particular religion or discriminate against those who have none.

For Pacifism and Non-Violence

The Inquirer is for pacifism and non-violence. It is for the peaceful settlement of international and intra-national disputes. It is for stricter gun control. It calls on all mass media, including the movies and television, to tone down violence in their publications and productions.

Section IV. Fairness and Objectivity

The use of labels

Use of label when it has a bearing on or relevance to the issue being discussed.

Do not use a label when it has no bearing on or relevance to the story.

Section VIII. Editorial Cartoons

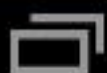
Do not make fun of ethnic or racial characteristics in the drawing or the dialogue (the "balloons").

Respect tribal and ethnic Filipinos. Do not make fun of their physical features. Depict them in their proper attire. Do not interchange costumes.

Section VIII. Columnists

Delicate topics, particularly those dealing with religion, race and minority

MASS MEDIA AND MUSLIM MINDANAO

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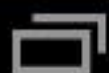
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Section IV. Fairness and Objectivity



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- The Makka that learned from 'Abdallah Ibn 'Abbas (considered the rabbi of the community, the interpreter of the Qur'an and the Sea during his time, as well as most knowledgeable in the Qur'an and its messages among the companions of the Prophet);
- That of Iraq which recognized Ibn Mas'ud as its main authority, and duly considered the rest of the companions ('Abdallah bin Mas'ud was considered one of the most knowledgeable companions, given his constant pursuit and study of the Word);
- The Madina, the first capital of the Islamic Caliphate.

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The Bangsa Moro struggle for self-determination is already a struggle of generations. The longest Jihad Combat in Asia and maybe in the whole world, it started in the 16th century and up to now there is no greenlight yet as to when it will end. This it self is a sign of Victory. Other peoples' struggle in the world have either succeeded or been totally crushed. The Moro struggle is still going on. It is an ongoing struggle for survival, cultural identity, the right to self-determination and most of all their religious duty towards their Lord.

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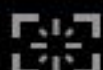
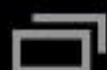
13:20



SA PAMUMUND NI MAGELAN
TAYO AY ISA NG BANGSANG MUSLIM



08:50



8:41

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In 1380 Karim ul' Makhdum the first Arabian trader reached the Sulu Archipelago and Tawi-tawi in the Philippines and through trade throughout the island established Islam in the country. In 1390 the Minangkabau's Prince Rajah Baguinda and his followers preached Islam on the islands.[3] The Sheik Karimal Makdum Mosque was the first mosque established in the Philippines on Simunul in Mindanao in the 14th century. Subsequent settlements by Arab missionaries traveling to Malaysia and Indonesia helped strengthen Islam in the Philippines and each settlement was

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15:00



08:31



Islam in the Philippines

This article is concerned with the religion of Islam in the Philippines. For ethnicity and culture, please see [Moro people](#).

Islam originated in Mecca, an Islamic holy city in Saudi Arabia, with the **Prophet Muhammad**. Islam means "unreserved submission to **Allah**." Followers of Islam, known as Muslims, consider Allah as the only God.

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[edit] Pillars of Islam

There are five simple but essential observances that all practicing Muslims accept and follow. These "Pillars of Islam" represent the core that unites all Muslims.

[edit] **The 'Declaration of Faith'**

A Muslim is one who testifies "*La ilaha ilallah Muhammadan Rasulullah* (There is no god but Allah and Muhammad is the messenger of Allah)." This declaration is known as the "*shahada*" (witness, testimony). By making this simple proclamation, one becomes a Muslim. The proclamation affirms Islam's absolute belief in the oneness of God, His exclusive right to be worshipped, as well as the doctrine that associating anything else with Allah is the one unforgivable sin as we read in the Koran:

"Allah does not forgive anyone for associating something with Him, while He does forgive whomever He wishes to for anything else. Anyone who gives Allah partners has invented an awful sin." (Quran 4:48)

The second part of the testimony of faith states that Muhammad, may God praise him, is a prophet of Allah like Abraham, Moses, and Jesus. Muhammad brought the last and final revelation. In accepting Muhammad as the "seal of the prophets," Muslims believe that his prophecy confirms and fulfills all of the revealed messages, beginning with Adam's. In addition, Muhammad serves as the role model through his exemplary life. A believer's effort to follow Muhammad's example reflects the emphasis of Islam on practice and action.

[edit] **The Prayer (*Salah*)**

Muslims pray five times a day: at daybreak (*Fajr*), noon (*Dhuhr*), mid afternoon (*Asr*), sunset (*Maghrib*), and evening (*Isha*). It helps keep believers heedful of Allah in the stress of work and family. It resets the spiritual focus, reaffirms total dependence on God, and puts worldly concerns within the perspective of the last judgment and the afterlife. The prayers consist of standing, bowing, kneeling, putting the forehead on the ground, and sitting. The Prayer is a means in which a relationship between God and His creation is maintained. It includes recitations from the Quran, praises of God, prayers for forgiveness, and other various supplications. The prayer is an expression of submission, humility, and adoration of God. Prayers can be offered in any clean place, alone or together, in a mosque (*masjid*) or at home, at work or on the road, indoors or out. It is preferable to pray with others as one body united in the worship of God, demonstrating discipline, brotherhood, equality, and solidarity. As they prepare to pray, Muslims face Mecca, the holy city centered around the Kaaba - the house of God built by Abraham (Ibrahim) and his son Ishmael.

[edit] **The Compulsory Charity (*Zakah*)**

In Islam, the true owner of everything is God, not man. People are given wealth as a trust from Allah. *Zakah* is worship and thanksgiving to God by supporting the poor, and through it one's wealth is purified. It requires an annual contribution of 2.5 percent of an individual's wealth and assets. Therefore, *Zakah* is not mere charity, it is an obligation on those who have received their wealth from God to meet the needs of less fortunate members of the community. *Zakah* is used to support the poor, orphans, and widows, help those in debt, and to free slaves.

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Ramadan is the ninth month of the Islamic lunar calendar which is spent in fasting. Healthy Muslims abstain from dawn to sunset from food, drink, and sexual activity. Fasting develops spirituality, dependence upon God, and brings identification with the less fortunate. A special evening prayer (*taraweeh*) is also held in mosques in which recitations of the Quran are heard. Families rise before sunrise to take their first meal of the day to sustain them till sunset. The month of Ramadan ends with one of the two major Islamic celebrations, the Feast of the Breaking of the Fast, called *Eid al-Fitr*, which is marked by joyfulness, family visits, and exchanging of gifts.

[edit] **The fifth Pillar is the Pilgrimage or *Hajj* to Mecca**



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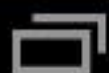
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[edit] The fifth Pillar is the Pilgrimage or *Hajj* to Mecca

At least once in a lifetime, every adult Muslim who is physically and financially able is required to sacrifice time, wealth, status, and ordinary comforts of life to make the *Hajj* pilgrimage, putting himself totally at Allah's service. Over two million believers from a diversity of cultures and languages travel every year from all over the world to the sacred city of Mecca to respond to God's call.

[edit] The Spread of Islam in the Philippines

Islam is one of the most popular religions in the world. Today, it is now the world's second fastest growing religion (Christianism is the first). The spread of Islam in the [Philippines](#) started at around 13th century C. E. The spread of Islamic faith in the country was a result of trade and missionary activities of Malay Muslims. Prior to the Islamization of several sections of the Philippines, Islam had already reached different places (such as India, Indonesia, Malaysia) from its birthplace, Arabia. Consequently, it had undergone various changes as a result of adaptation. Thus, Islam in Southeast Asia has some differences with Islam in Arab countries. Clearly, the Islamization of the Philippines was a process of cultural diffusion and indigenization. Nonetheless, the basic teachings of Islam are being followed by Filipino Muslims ([Moro](#)).

'[Tarsila](#)' or *sa/sila*, the genealogical record of Muslim leaders that shows their connection with the [Prophet Muhammad](#), can be used in studying and analyzing the history of Islam in the Philippines. The genealogies of [Sulu](#) and [Maguindanao](#) are among the major tarsilas. According to [Cesar Adib Majul](#), a prominent Muslim scholar, the foundations of Islam were laid in the southern Philippines around the latter part of the 13th century. This became possible through Muslim traders from the Malay Peninsula or the present-day countries of Malaysia, Brunei, and Indonesia. They were led by [Tuan Masha'ika](#) and [Tuan Maqbalu](#) who went to Sulu for trading and commercial purposes. Eventually, they were able to marry local women and were able to establish the foundations of Islam in the Philippines. Tuan Masha'ika married the daughter of one of Sulu's local princes.

The second phase of the Islamization of Sulu started during the latter part of the 14th century when the *makhdumins*, led by [Karim ul Makhdum](#), arrived. Upon his arrival in Sulu, there were already Muslims in the island. What he did was spread Islam to non-believers and show them the beauty of Islam as a way of life.

In the 15th century, [Rajah Baguinda](#), who came with the *orankaya* or rich people from Sumatra, founded a Muslim dynasty in Buansa (present-day [Jolo](#)) and established an Islamic administration. In the 16th century, another group of Muslims, led by [Abu Bakr](#) who came from Palembang, Sumatra, arrived in Sulu. After marrying [Paramisuli](#), Rajah Baguinda's daughter, he founded the first sultanate in Sulu. The title Sharif ul Hashim was given to him. He was the first sultan in the Philippines.

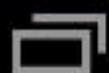
Islamization led to the consolidation and centralization of political authority in the Sultan who was the symbolic embodiment of Islam. The Sultanate, which integrated the datuships and rajahships as the foundation level of the political system represented an amalgamation of Islam and the indigenous political culture.

The Islamization of [Mindanao](#) was led by [Sharif Muhammad Kabungsuwan](#), who went to [Malabang](#) in the 16th century. Meanwhile, Muslim leaders of the kingdom in [Manila](#) came from Borneo and had ties and alliance with the Sultanate of Borneo. They were [Rajah Matanda](#), [Rajah Sulayman](#), and [Lakandula](#). Raha Sulayman married the daughter of the Sultan of Borneo. Lakandula's nephew married the cousin of the Sultan of Brunei. Rajah Matanda was the political leader while Rajah Sulayman was the military leader. Meanwhile, Lakandula was the king of [Tondo](#). Indeed, the Karadyaan in Manila was the farthest extent of Islam in the northern Philippines. The Islamization of the northernmost part of the country was prevented by the arrival of Spaniards in the 16th century.

With the advent of colonialism in the 16th century, [Muslim Filipinos](#) had valiantly confronted the two colonial powers, Spain and the United States. To colonialism, the Christianization of the Philippines was an essential way to economically exploit the country.

[edit] Cultural Adaptation and Localization

While cherishing their Islamic identity, Muslim Filipinos are not willing to entirely abandon their native culture. Indigenous and Islamic cultural traditions were instead combined, resulting in the emergence of a folk Islamic tradition. Around this cultural synthesis has revolved the life of a Moro. Usually, the festivals and feasts for religious purposes or otherwise become appropriate times for folk-Islamic traditions to come to public notice as people gather to see themselves moving in a world of their own- Islam and native culture sharing prominent roles in their activities. There was a process of the integration of Islam into the life of the people. The "*al-Fatihah*" the opening





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As seen from various well preserved ethnic literatures, Muslim Filipinos move from one diversity to another while being bound by a common thread. The **Tausug** parangsahil, an ethnoepic of beauty, glorifies the exploits of a unique individual called the *sabilallah* (one who dies for the faith). In the epic, the Moro emerges as a hero seeking death as the only means toward the highest self-fulfillment. The **darangan**, an epic of sublime passion, is an embodiment of **Maranao** and **Maguindanao** psyche. From the oral literatures of the three major groups (Tausug, Maranao, and Maguindanaon), the **Moro** image is an expression of a remarkable courage which defies death and is dedicated to the Moro cause.

[\[edit\]](#) The Concept of Ummah

Ummah refers to a Muslim community that does not distinguish between the color of the skin or sex of a person. This promotes the concept of equality and unity among Muslim communities.

In the southern part of the **Philippines**, the ummah is composed of the **Tausug** from **Sulu**, **Tawi-Tawi**, **Basilan**, southern **Palawan**, **Zamboanga del Sur**, and **Davao**; of the **Maranao** from **Lanao del Sur** and **Lanao del Norte**; the Maguindanaoan from **Cotabato**; of the **Yakans** from **Basilan**; and of the **Sama** from **Sulu** and **Tawi-Tawi**.

[\[edit\]](#) Characteristics of Islam in the Philippines

The kind of Islam that spread in Southeast Asia had variations from the kind of Islam that originated from Arabia. In Arabia, observance of some traditions is stricter such as the manner of imposing penalties. Moreover, in Arab societies, women have to cover their face and body with veil and garment. This tradition is called purdah. It is aimed at protecting the women. It should be noted that Muslim women are not inferior nor discriminated in Islamic societies. They are respected and protected. Unlike in Arabia, Muslim women in Southeast Asia do not have to cover their whole body. Only the hair needs to be covered with veil.

In Southeast Asia, Sunni Islam became dominant. Sunni is a major Islamic sect that believes in the legitimacy of Abu Bakr, Umar, and Uthman as caliphs or the successors of Prophet Muhammad. A type of Islam that developed in India also became dominant in the Philippines. This was the Sufi Islam or Sufism, a type of Islam that has elements of Indian mysticism. The desire Of Sufi Muslims is to become closer to Allah until one is united with Allah.

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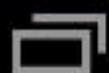
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The History of Islam in the Philippines (Moro)



by [crisakz25](#)

The beginning of Islam in the Philippines

The religion of Islam has deep and extensive history in a country that was peaceful and Muslim and pagan people. This is the Pearl of the Orient, the Philippines nowadays.

If this scrupulous our study, we know from history that it can bring or at least give us beautiful teachings, knowledge and explanations about the past experiences of our beloved country.

If we look at the geography, we find our country in South-East Asia (South-East Asia) that most of the neighboring countries surrounding it are Muslim.

If we compare the status of religion Islam in the countries of South-East Asia will see that the religion of Islam is the foremost region in the ASEAN (Association of South East Asian Nation)

The generation of Filipino descent currently called Indo-Malay descent who came to the definition of mixed race Indonesia and Malaysia. Therefore, the origin of our race is pure Muslim.

Historians believe that the origin of our people in our country from the continent of Asia and incidental to the islands of the Philippines they lived.

Before arrived in the Philippines different lessons about faith, nature our ancestors worshiped Filipinos. Although it is not the truth, because they count so-called "animist" or those who worship almost all items except the Creator created.

The worship of our ancestors was mountains, sun, moon, stars, trees, lightning, thunder, fire etc., but when the teachings of Islam is true religion from Allah (swt), there was a change in their life and religion. They established a Muslim community, but it was not long when the foreign Spaniards in the Philippines took them and forced them to change the religion of Islam by the end of the sword.

The religion of Islam was first revealed in the Philippines in 1380 by an Arab named Sharif Makhdom, he built the first mosque in the Philippines Water Indangan, Sumunul, Tawi-Tawi. Makhdom Jesus died on the Island of Sibutu and he was buried there as well.

In 1390, Baguinda Rajah came to the Philippines and he continued the work of Sharif left Makhdom. Ganoon also, Abu Bakr also came to Jolo in 1450 and later he



Source:

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In 1390, Baguinda Rajah came to the Philippines and he continued the work of Sharif left Makhdum. Ganoon also, Abu Bakr also came to Jolo in 1450 and later he married the daughter of Princess Rajah Baginda that Paramisuli. Abu Bakr introduced the Sultanate of Sulu and he and his wife was the first Sultan and Sultana the torch.

After he is establish the religion of Islam in Sulu, they move to the Mindanao Muslims led by Sharif Kabunsuwan. They landed on the Maguindanao (now is Cotabato) in 1475, and later he was married to Princess Tunina. They were the first Sultan (king) and Sultana (queen) in Maguindanao.

In the following years, many Muslim Datu came from Borneo to the Philippines when they heard of the Filipino hospitality.

Come to the Philippines ten Datu and they landed in Panay. The prince, they were Datu Puti, Datu Sumakwel, Datu Bangkaya, Datu Dumangsol, Datu Paiburong, Datu Paduhinog, Datu Ubay, Datu Dumangsil, and Datu Datu Dumalogdog Balensula (now is Valenzuela).

Datu Puti was the leader of the group because he trained sea travel. They landed in San Joaquin, Iloilo in day known as (Sirawagan).

Datu Puti and his nine (9) can be purchased along the long side of Iloilo with Marikudo the head of the ITAS (pygmies) and they fully established the colony or community of Islam there. When the Islamic community of the people of Borneo are fully established in Panay was Datu Puti and Datu Datu Dumangsil Balensula and sailed north and landed them in Batangas.

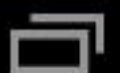
Founded Datu Datu Dumangsil Balensula and their communities in Batangas whereas there was Datu Puti returned to Borneo and came across Mindoro and Palawan. When he reached Borneo was told he became their experiences. Consequently many more inhabitants of Borneo are attracted to come to the Philippines

The law was the law of Islam in the archipelago of the Philippines for over twelve hundred years until entering the eleventh five centuries,

Also in 1521 that the first arrival of the Spaniards foreign country led by Ferdinand Magellan a Portugalista.

Since they come to our country, our island has their name baptized in the Philippines (The Philippines) is derived from the name and honor of King Philip II of Spain as a sign that the country is included in the countries covered the Kingdom of Spain. They implanted in our islands very cross Limasawa Island in Cebu as a sign of their intention to conquer and change the creed of our country in any way. But they were met by our Muslim ancestors big and broad engagement to defend his own country, honor and creed (religion of Islam). The weapons of our ancestors like axe, swords and arrows are not able to make fit the guns and cannons of foreign Spanish because it is the prime time of the Emperor of Spain and they are included in the powerful empire in the world. The Muslims are weak and vulnerable to hostility to foreign Spanish, so there made their sacrifice, unless they surrender or fight to the end.

Fact recorded in the history of the Philippines that has come of Legazpi (replacement of dead Magellan), the community of Muslims is quite established in Batangas, Pampanga, Mindoro, Panay, Catanduanes, Cebu, Samar, Manila, Palawan, Mindanao and Sulu. The first Muslim who defended the independence of the Philippines before was Cat Lany Lany.



Since they come to our country, our island has their name baptized in the Philippines (The Philippines) is derived from the name and honor of King Philip II of Spain as a sign that the country is included in the countries covered the Kingdom of Spain. They implanted in our islands very cross Limasawa Island in Cebu as a sign of their intention to conquer and change the creed of our country in any way. But they were met by our Muslim ancestors big and broad engagement to defend his own country, honor and creed (religion of Islam). The weapons of our ancestors like axe, swords and arrows are not able to make fit the guns and cannons of foreign Spanish because it is the prime time of the Emperor of Spain and they are included in the powerful empire in the world. The Muslims are weak and vulnerable to hostility to foreign Spanish, so there made their sacrifice, unless they surrender or fight to the end.

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In June 3.1571 launched the Spanish as a major war with the Muslims in Manila. The Manila was led by Rajah Lakandula, Rajah Soliman and Rajah Adults. They courageously defended Manila and Islam, until the last drop of their blood there Bangkusay the coast of Tondo. Rajah Lakandula is one of the most powerful (Datu) leader of the Muslims in Tondo and the entire expanse of Northern Manila, Bulacan and Pampanga.

Poor quality of weapons possessed by the Muslims they were forced to retreat and fled to the province of Rizal and the area that is known to ngayun call Morong Rizal, and those who migrated to the edge of the river is called the ngayun To Tagalog (from the river) as Cavite, Laguna and others Muslims in the town of Rizal fought constantly with the Spanish and the area that is known now as Binangonan Rizal

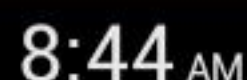
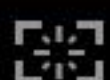
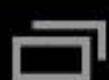
The Spaniards established their headquarters in Manila and continued coverage Visayan Islands. The Muslims that died in battle were forced ipatat'wa to embraced Islam and the religion of the Spanish Christianity at the end of the sword. But the sincere Muslims have chosen more grave than to abandon the worship of one God, Allah (swt).

The Spaniard is not to stop the occupation and they sought to seize as well as the Muslim Mindanao but here as Maranaw, Maguindanao, Tausog, Yakan, Samal and Sangil and other Muslim groups are boldly and bravely defended and would not have allowed foreigners. They were defended and continue to defend Islam until Now.

Implicit in the very event that the Spanish foreign pursuit of their trip is to broaden and expand the colony of Spain and creeds Christianity in any way. Violent or painful, if it is necessary they will succeed only their malice.

As validation in real history and experience acquired by our ancestors Muslims during the arrival of the Spanish in the foreign country, and in the more than four hundred years ago, there are still traces left by their yesterday so they are remembered and recalled the exemplary deeds, nobility and heroism as the protector of our own country, creed and honor.

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In now include high magnification offered by our country Datu Puti, and Datu Datu Sikatuna Sumakwel Awards.

The island of Mindanao is we all know this area of the Moro Muslims. The name Moro was foreign words used exclusively to all who oppose and do not follow their wishes. The Moros name derives from the citizens a place in Africa named Moor. This place wants to conquer Spain, but unfortunately they failed and lost. So, when they come to our country and see the work and traditions of our ancestors may seem like the tradition of the Muslim Moros in Africa, they are called Moro.

The term is derived from the word Manila Arabic Fi AMANILLAH or AMANOLLAH which means: Trained to protect and guide you ALLAH

The Muslim is (in Mindanao), they left the memories of our Muslim ancestors who fought the Spaniards they were not lost and did not give up. They did yesterday as a reflection of our great fighters. They carefully preserved the creed or faith left in them our ancestors. That is Islam. They are included in the fair and clear proof of the fact that the past history of our beloved country.

Prevailed in the Philippines the Spanish in the Philippines with over four hundred years (400) prolonged period of urgency to wipe out all Muslims to erase them in the history of the Philippines the religion of Islam, but they failed, until the leadership of the Spanish end in 1898 when America seize the country the Philippines.

It became the forerunner of the great changes in the history of the Philippines, not only social change, trade, human interaction, communication and discussion. But it is the reason why Filipino pray worships, exalts, salute created by a single God. It became the forerunner to the real loss of faith in the oneness of God. If so we must realize that our true religion includes the Al-Islam.

until now the writer in the history of the Philippines is hiding the truth. Whether they knew that the Philippines that was free to worship the One God is not given a thorough study to correct the false teachings especially in all matters other religion. This is the truth hidden in the minds of citizens that the Philippines is a country where religion is Islam.

Alhamdulillah, the Philippines, over the long term imprisonment of their freedom, the work order follow the colonial, does not mean that as their relationship is hash them. Although they destroyed creed or faith of Islam in our country. Thanks to

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It could be because they feature a single source history, one nation and one spirit. Did not hinder them form their own faith and way of living.

They established strong symbol of their association and even misunderstanding in the field of family that is currently becoming more difficult to ensure their colors because of the consequences of their love and fellowship. Likely with the new generation can not restore the freedom of foreign Spaniards kidnapped our Mother country, this country's unity, the same spirit and the same belief in one God who is the labored, defended and sought our their ancestors and become a substitute for life for us.

Whether the temporary subjugation savor the Philippines, the religion Islam has given the Great Creator will remain standing and stable, never moved.

We built one and united all the details about the brief history of Islam before the Spaniards arrived in the Philippines as we request of Filipinos who ask question about their origin

The story details and we will be collected according to the documentation had published : A Guide to the Facts (Abdulkhaliq S. Saripada) Did you know that You are Muslim (Eisa Saturn-Batallones) and Back Islam (Ahmed Ricalde).

I hope we pray to allah accept it as a good deed and it will not help at all looking for truth

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History of Islam in the Philippines

Source: http://www.maranao.com/bangsamoro/0104-arrival_of_islam.htm

Arrival of Islam

How Islam came to Mindanao and Sulu is a complex question that cannot be addressed by a single and simple answer. However, it is a fact of history that after the death of Prophet Muhammad (Peace be upon him) in 623 AC, a general expansion of Islam ensued. Either through missionary efforts or from military victories, the Islamic world expanded to dominate the Middle East, North Africa, Spain, Central Asia, and Eastern Europe. The spread continued towards the Sub-Saharan Africa and Southeast Asia and then to Mindanao and Sulu.

That Islam came to the Philippine islands with trade route in a roundabout way is generally accepted by historians. It followed the route that originated from Arabia overland through Central Asia and then overseas to India, China and thence to Southeast Asia and Africa.

However, as to which single group - traders, missionaries, crusaders, etc. - was responsible for introducing Islam in Mindanao and Sulu, the issue is still debatable. Presumably, no single operational factor is to be attributed the distinction of having spread the religion to this faraway place from the cradle of Islam. Nonetheless, after considering all the various aspects of the issue, historians seem to have agreed that the coming of Islam to Mindanao and Sulu was the result of the missionary activities of Arab traders and teachers or sufis who came along the trade routes. The participation of some Muslims from the Indo-Pakistan sub-continent is also admitted.

Be that as it may, there is yet no sufficient evidence to support the contention that Islam was introduced in Mindanao and Sulu much earlier than the closing years of the fourteenth century. But there is one piece of archaeological information that may support the theory that Islam may have arrived much earlier and that was the discovery of a tombstone on the slope of Bud Datu bearing, among other entries, the year of the death of the deceased: 710 AH7, which corresponds to 1310 AC in the Gregorian calendar. The deceased was someone bearing the name of Tuhan Muqbalu or Maqbalu. The title Tuhan, said the noted Muslim scholar Cesar Adib Majul of the University of the Philippines, implied that the dead was a chief or person of high authority.'

As in the Malayan peninsula, Indonesia and Borneo, the first to become Muslims in Mindanao and Sulu were those living in or near trading posts or along the trade routes. This is why most historians, if not all, believe that the early missionaries of Islam were traders. The more likely possibility, however, is that the introduction of Islam in this part of the globe, as pointed out earlier, may have resulted from the combined efforts of traders, teachers or sufis, although the appearance of a conscious and systematic plan of carrying out that task was evidently lacking.

In Sulu, an Arab known locally as Tuan Mashaika was credited with having founded the first Muslim community. He married a local maiden and raised his children as Muslims. Later, in 1380, another Arab, Karimul Makhdum, reverently called Sharif Awliya, arrived and converted a large number of inhabitants to Islam. Makhdum was responsible for the founding of the first mosque in the Philippines at Tubig-Indangan on Simunul Island.

In 1390, Rajah Baguinda arrived and continued the works of Makhdum. By this time, a flourishing Muslim community in Sulu evolved and by the middle of the following century the Sulu sultanate was established. The first crowned sultan was Syed Abubakar, an Arab from South Arabia, who was said to be a direct descendant of Prophet Muhammad (Peace be upon him). Upon his ascension to the throne, Abubakar used the regnal name Sharif Hashim.

In Mindanao, Sharif Muhammad Kabungsuhan, also claiming to be of Hashimite descent, is credited as being mostly instrumental in the propagation of the new faith in the island. He landed first at Malabang (now in Lanao del Sur) in the year 1515 and subsequently proceeded to Cotabato, where he firmly planted the seed of the new creed. Out of his marital union with the local maidens, the Maguindanao sultanate and Buayan sultanate came into existence. Later on, succeeding sultanates, though of lesser status and power, claimed lineage from him.

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Before the advent of Islam, the people of Mindanao and Sulu were animists. There was no community ever reported orally or in writing to be monotheist. They worshipped stones, stars, moons and other inanimate objects. Diwata and anito were essential features of their belief system. Conversion to Islam was generally regarded as easy and unconstrained except in some isolated cases where clashes preceded it. With a vastly superior knowledge, usually associated with "magical powers," the newcomers easily got past the local opposition. Rendering the task much easier was the Arabian blood, running in their veins which hastened rather than hindered acceptance not only by the masses of the people but even by the old ruling classes. And with Islam came the new world outlook, power structure and the cleansing force in weeding out pagan rituals and ceremonies. It gave way to the uncompromising belief in one single Supreme Being called Allah, on the equality and brotherhood of the faithfuls, on the establishment of goodwill and prosperity to all, and revolutionized the lifestyles of the faithfuls in all spheres of

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Abu Hurayrah relates that the
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him who embarks on the path of
seeking knowledge, Allah will ease for
him the way to paradise." (Related by
Muslim)

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(Bakit ko niyakap ang Islam)**

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3. Brother Jameel Lumanog
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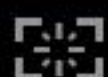
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Islam Moves North

In many instances, global politics affected directly or indirectly the turn of events even in faraway places. Had not the Moors been defeated by the Spaniards in 1492, the Spaniards could not have come in 1521 and conquered the Philippines. Or had the Spaniards delayed their coming to the Philippines for just half a century there would be no such thing as the "only Christian country" in Asia. There could have been an entirely different story to tell regarding the spread of Islam in Luzon and the Visayas.

There is evidence that as early as the last years of the fifteenth century, Islam was already gaining headway in many places in the Philippines. It was carried directly from or via Sulu or Mindanao by preachers, traders or voyagers from Borneo who settled among the inhabitants of the islands. In the words of one popular writer:

... It is hard to believe that Manila was once firmly under Muslim heel, Muslims controlled the seat of government, the wealth and the trade up and down the Pasig and around Bai lake and Batangas as well as the sea lanes to Mindanao and Borneo.

The Muslims were the ruling class in Luzon, the rich traders, cultural leaders and missionaries, the ones with the knowhow and the right connections, the literacy and what's more, the right religion.

Aside from Manila, then known as Selurong, Islam had already gained ground in Batangas, Pampanga, Cagayan, Mindoro, Palawan, Catanduanes, Bonbon, Cebu, Oton, Laguna and other districts. Preachers of Islam, all reportedly coming from Borneo, came to teach the natives the rudiments of the new religion. Such Islamic practices as circumcision, reading the Qur'an, avoidance of pork, and the use of Muslim names were already noted among the natives of these districts.

What is Metropolitan Manila today was formerly the bastion of Islam. Manila was ruled by Rajah Sulaiman Mahmud, jointly or assisted by Rajah Matanda, his uncle and Tondo under the rule of Rajah Lakandula. Manila was not only the commercial center but a powerful fort (cotta) was built near the mouth of the Pasig River in defense of the realm.

It was to the islamized natives of Manila that the word Moro was first applied by the Spaniards in 1570 to denote those who professed Islam. Indio first denoted the pagan natives, but was later to include even the christianized. It was only in later years, more specifically in 1578 and after, that the name Moro was generally applied to the Muslims of Mindanao and Sulu.

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The legacy of Islam in the Philippines

(Speech delivered by Former Senator SANTANINA T. RASUL during the "Sister of Peace Ceremony, Women Breaking Barriers for Peace" sponsored by the Women's Federation for World Peace at the Manila Hotel on February 12, 1999.)

FOR the past six years, we have staged the International Eidul Fitri Festival after the fast of Ramadan as a vehicle to educate our fellow Filipinos on the culture of the Muslims.

We would like to take this opportunity to invite those of you who have time to visit the Cultural Exhibit and Bazaar which opens on Feb. 15 and ends with a gala presentation on Feb. 21, 1999 in the evening at the Glorietta, Ayala Center, Makati City. The festival will showcase the art, artifacts, culture of the five major Filipino Muslim groups the Sama, Tausug, Yakan, Maranaw, and Maguindanaon and that of the Muslim Countries.

When the government embarked on its peace efforts to bring to the negotiating table the MNLF to ensure a real and lasting peace in Mindanao, we felt that there was a need for a complementary effort to promote better understanding between Muslims and non-Muslims in a more pleasurable manner: by presenting the culture, history and artifacts of Filipino Muslims as well as those from across the seas as a step towards better understanding of Muslim culture and thereby help accelerate the promotion of peace and national unity.

Negative image

While there has been a slight improvement in the image of Muslims, it is a fact that the general impression of Muslims remains negative: that of terrorists, kidnappers, juramentados, smugglers, etc. Very little was known about their rich culture and history which have become part of the cultural heritage of the Filipinos. In fact, not much has changed by way of impression of Muslims since my college days.

Media has perpetuated that negative image whenever they refer to criminals as Muslims although they never refer to Christian criminals as Christians.

We believe that we cannot wait for the system to correct itself for the future. A writer once said:

"You can choose to be blind to what transpires in your midst and see only the glory that was Greece and the grandeur that was Rome; or you can choose to stare it in the face and help carve the glory of your place and the grandeur of your time"

The Muslim culture

We have chosen to stare the problem in the eye and this is the reason why for the past six years and up to now we have staged the International Eidul Fitri Festival as a vehicle for removing the cobwebs of prejudice born out of ignorance of Islam and the Muslim Culture.

This is also the reason why for the past 31 years we have engaged in literacy promotion especially among the cultural minority and Muslim areas through the Magbassa Kita Literacy project. Illiteracy breeds ignorance and ignorance breeds anti-social tendencies.

Those who do not know any better constitute a factor in a culture of conflict and violence which breed social instability. We launched "Magbassa Kita" not just for literacy learning but also to demolish the psychological barriers to the attainment of mutual understanding, national unity and peace.

Brief history

To be able to understand, the Muslims of the Philippines and their culture one has to understand their history. This I will do briefly.

Islam came to the Philippines around the 13th century, about two hundred years before the advent of Christianity in this country in 1521. The early centuries of Islam in the Philippines were marked by the gradual spread of the faith in the southern region especially in the areas represented today by Tawi-Tawi, Sulu, Basilan, Maguindanao, Cotabato and Lanao.

The phenomenal growth of the faith had become quite evident by the 16th century when a Muslim kingdom

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The phenomenal growth of the faith had become quite evident by the 16th century when a Muslim kingdom emerged in what is now Manila as the focus of political power in Luzon.

But more important to note is the historical fact that the Islamic process in these early centuries saw the development of dynamic interaction between inhabitants and communities in the archipelago especially in matters of trade and commerce.

The economic activities of the period had become so encouraging that foreign trade between the southern island and the outside world, including the west, was also stimulated.

300 years of Islam

Unfortunately for the Archipelago, the positive role of Islam was somehow affected by the intrusion of colonialism in the 16th century. This period saw the coming of Spanish expeditions for colonization and Christianization.

Thus, the next three centuries of Islam, during the period of Spanish colonialism, were no longer marked by the earlier enriching activities of the Muslims in the archipelago but rather the fearsome and tragic confrontation which took place between the Spaniards and the Muslims subsequently involving the christianized Filipinos who were used by the Spaniards against the Muslims.

This long period of colonial confrontation and struggle would have radical effects on the character of Islamic development in the archipelago and would give a distinct color to what the Bangsa Moro armed struggle is today. It is also partly responsible for what the Muslim Filipinos have become.

Moro wars

The Moro wars of the Spanish colonial period although failing to eradicate Islam in Southern Mindanao left its indelible imprint in the stunted development of the Muslim region, its people and its resources. While the rest of the country concentrated on economic activities, tending to their farms, establishing factories, etc., the Muslims spent their time sharpening their kris, fighting to preserve their way of life.

The coming of American rule and inevitably American civilization somehow provided a neutralizing influence on the otherwise negative impact of Spanish colonialism on the Muslim South.

While the Muslim struggle for justice, progress and well-being continued, American policies and programs had given them some reason for compromise thus providing a significant respite in the collective violence that generally marked the era of colonialism in Muslim history.

Future of Islam

Even the future of Islam in the archipelago was somehow guaranteed by the policy of religious tolerance which allowed the exercise of religious freedom in the country without fear of state suppression.

It was not until the withdrawal of American political rule in 1946 that government policy towards Muslims began to crystallize.

The declared policies and programs of the government have been commendable. But the implementation of policies and the programs declared had created a lot of doubt, misgivings and resentment over the sincerity and ability of the government to fulfill its commitment.

In other words, Muslims perceived a wide gap between theory and practice of government as far as they are concerned. The threat to the future of Islam has created fear of identity loss because of perceived effects of unabated and near monopolistic use of power for the benefit of interests not sympathetic to Islam/Muslims.

Remarkable capacity

From the centuries of Islamic revolution we see the remarkable capacity of Islam and the Muslim people to survive the tremendous changes that had come from colonial conquests and pacification. We see this ability to survive as being attributed to both the nature of Islam and the variety of responses generated to outside forces. It is in these responses that the legacy of Islam can be seen and therefore identified.





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There are 3 contributions that may be said to constitute the historical legacy of Islam to the Philippines and the Filipino people.

1. Sense of national unity

We learn from our history that long before Filipinism was developed as a basis of national unity the Muslims had already developed a national consciousness based on the Islamic concept of ummah. It was unity based on the total integration of all aspects of society. It transcended the barriers of ethnic, social, economic or other personal differences.

Unfortunately, this sense of nationality Islam brought about was somehow distorted by colonialism.

2. A sense of continuing struggle against injustice.

The four centuries of bloody confrontation with colonialism illustrate the Muslims' persistent struggle against injustice. The discriminatory policies of Spanish colonialism were responsible for keeping the Muslims in continuous resistance. It was Islam that enabled the Muslims to resist with continuing persistence. Islam instilled values that abhorred injustice against individuals as well as society. In fact "fik sabilillah" best expresses the Muslim struggle against all kinds of injustice.

3. A sense of just peace.

Contrary to the stereotyped perception that Muslims are violent, Islam teaches peace. In fact, Islam means submission to the will of God who is the author of real and lasting peace. But history tells us that the Islamic concept of peace is one that is not imposed through coercion but rather comes from the fulfillment of justice. This explains why treaties entered into between Spain and the Muslims could not have brought the peace the Muslims desired because it was based on injustice and coercion.

If we are to accept the pattern of history, Islam must be recognized as a positive factor or force in the pursuit of peace and unity by the State. The sooner the nation and the government recognize this fact the better is it for the future of the country as a whole. We must continue to destroy the prejudices of the past and begin to remake the history of the Filipino people without the social barriers that tend to divide us.

Source: <http://www.mb.com.ph/oped/9902/14fm11c.asp>

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History of the Muslims in the Philippines

"MUSLIMS IN THE PHILIPPINES:A Historical Perspective"

By Cesar Adib Majul

MUSLIMS VIEW THEIR HISTORY

Muslims throughout the world generally have tended to look at their history as a process tending towards justice, provided men make the effort to work for it. But more than this, there is the widespread belief that the historical process is not solely the result of Man's intentions and actions but there is also the Merciful and Compassionate Deity who is involved in the direction of such a process. Thus, concomitant with the belief that life on earth is a severe moral test, there is always the hope that living the Islamic way of life makes it more purposive and tends to bring about a social situation where justice and good life become operative.

Because of all this, it becomes understandable why Muslims in the Philippines believe that the coming of Islam to the Philippines, and hence their being Muslims, constitutes an instance of Allah's mercy and graciousness. Also understandable is the belief that their bitter wars against the Spaniards and Americans, their resistance to any form of European colonial design or foreign economic exploitation, and even their internecine quarrels and the chronic epidemics that have visited them have served to maintain their integrity as an Islamic Community.

In so far as they are aware of belonging to a definite religious community, Muslims in the Philippines have always made an effort to understand their past and have never ceased to recall those men who, on account of personal traits, character, and leadership, have helped to guarantee the preservation of Islam in the Philippines in spite of the determined efforts of their antagonists to deprive them of their religion, land, and knowledge of their ancient past. A careful analysis of the history of the Muslims in the Philippines will reveal that the character and attitudes of present-day Muslims are not only the result of what they have made out of themselves but also of what others have forced them to become. Thus it is important to know how Islam was introduced and how it expanded in the Philippines. We need to know also those forces, which came into conflict with Islam, forces which helped to shape the character of the present day Muslim Filipino.



Peter G. Gowing and Robert d. McAmis, THE MUSLIM FILIPINOS Their History, Society and Contemporary Problems, Solidaridad Publish Hose (1974), Manila, pp. 1-11



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THE UNTOLD TRUTH ABOUT PHILIPPINES - HISTORY OF ISLAM



By Al-Iqra Islam

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Pagkain Para Sa Isipan.

MALIWANAG NA
PAGKAUNAWA SA MGA
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Parehong Paniniwala

Ilan ?

Parehong Kalatas.

Nag-iisa Lang.

Big Bang ?

ANO ANG ISLAM ?

SINO ANG ALLAH ?

SINO ANG MUSLIM ?

SINO SI MUHAMMAD?

ANO ANG BANAL NA
QUR'AN ?History Of Islam in the
Philippines

HESUS anak ni MARIA

Ang Mga Mahahalagang
Aralin Para Sa Muslim
UmmahANG PAG-AASAWA SA
ISLAM

Testimoniya

Testimony of converts

History of Islam in
the Philippines

Ang Islam ay nakilala sa Pilipinas noong 13 siglo sa pamamagitan ng isang Arabong Misyonaryo na si Sharif Makhdum na lumapag sa Sulu. Ipinagawa niya ang unang Masjid sa Pilipinas sa Tubig-Indangan, Pulo ng Simunol, Lalawigan ng Tawi-Tawi. Ang natitirang bahagi ng Masjid ay makikita pa rin sa dati niyang kinalalagyan. Si Makhdum ay namatay sa Pulo ng Sibuto, Lalawigan ng Tawi-Tawi at ang kanyang puntod ay dinadayo ng mga turista hanggang sa ngayon.

Ng taong 1390, si Rajah Baginda ay dumating sa Bansa at pinagpatuloy ang pagpapalaganap ng Islam na sinimulan ni Sharif Makhdum. Si Abu Bakr ay dumating sa Jolo noong 1450 at pagkatapos ay pinakasalan niya ang dalagang anak ni Rajah Baginda na si Putri (Princess) Paramisuli. Si Abu Bakr ang nagtatag sa tinatawag na Sultanate of Sulu na kung saan silang mag-asawa ang naging unang Sultan at Sultana.

Pagkatapos maitatag ang Islam sa Sulu, ang mga Muslim ay naglakbay patungong Mindanao sa pamumuno ni Sharif Kabungsuwan. Siya ay lumapag sa Maguindanao (Cotabato) sa taong 1475 at pagkatapos ay pinakasalan niya si Putri Tunina. Sila rin ang kauna-unahang Sultan at Sultana sa Maguindanao.

Sa paglipas ng maraming taon, maraming Datu na Muslim ang pumunta sa Pilipinas pagkatapos marinig ang magandang balita sa magandang pagtanggap sa mga naunang Muslim. Magmula sa Borneo ay dumating ang sampung Datu na lumapag sa Panay. Ang mga Datung ito ay sina : Datu Puti, Datu Sumakwel, Datu Bangkaya, Datu Dumalogdog, Datu Paiburong, Datu Paduhinog, Datu Lubay, Datu Dumangsil, Datu Kalantiaw at si Datu Balensula.

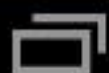
Si Datu Puti ang siyang pinuno ng grupo ng mga Datu. Si Datu Puti ay dalubhasa sa paglalakbay at sila'y lumapag sa San (varagan). Si bahang luna

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استشرى

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نصيحة (65)

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Testimoniya

Testimony of converts

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Si Datu Puti ang siyang pinuno ng grupo ng mga Datu. Si Datu Puti ay dalubhasa sa paglalakbay at sila'y lumapag sa San Joaquin, Iloilo (ang pangalan nito noong una ay Siwaragan). Si Datu Puti at ang mga kasama niya ay binili ang mababang lupa sa Iloilo na nagmula kay Marikudo, ang pinuno ng mga Ita. Nagtatag sila ng sarili nilang pamayanan. Nang ang pamilya ng mga taga Borneo ay natatag sa Panay, si Datu Puti, si Datu Balensula at si Datu Dumangsil ay naglakbay muli at kanilang narating ang Batangas na sakop ng Luzon.

Si Datu Balensula at si Datu Dumangsil ay nagtatag ng sarili nilang pamayanan at si Datu Puti ay nagbalik sa Borneo sa daang Mindoro at Palawan. Isinalaysay niya ang kanyang karanasan sa mga Borneans at dumami ang nabighani para makapunta sa Pilipinas.

Nang lumapag si Magellan sa Pulo ng Limasawa noong ika-16 ng Marso 1521, ang Pilipinas ay isa ng Bansa ng mga Muslim sa kadahilanang ang karamihan ng populasyon ay mga Muslim na. Pinatutunayan din sa kasaysayan na noong dumating si Legaspi (ang pumalit kay Magellan na napatay ni Lapu-Lapu), ang kaharian ng mga Muslim ay naitatag na sa Batangas, Pampanga, Mindoro, Panay, Catanduanes, Cebu, Bohol, Samar, Manila, Palawan, na hindi pa kasali ang solidong mga Pulo ng Mindanao.

Noong ika-13 ng Hunyo 1571, ang mga Kastila ang nagpasimula ng mainit na digmaan laban sa mga Muslim ng Maynila na pinamumunuan ng huling haring Muslim na si Rajah Soliman (ang pinuno ng mga Sultan sa Luzon).

Ipinagtangol ni Rajah Soliman ang kanyang kaharian ng buong tatag hanggang sa kahulihulihang hibla ng kanyang buhay na nangyari sa Bangkusay, (sa dalampasigan ng Tondo). Sa pagkatalo ni Soliman, ang mga Kastila ay nagdulot ng lagim sa Pulo ng Luzon. Pinatay nila ang mga lalaki at babae, matanda at bata.

Ang mga Muslim sa karatig bayan ay nagtangol sa kanilang mga sarili hanggang sa kanilang huling hininga. Itak at palaso laban sa baril at kanyon.

Itinatag ng mga Kastila na pangunahing lugar ang Manila at nagplano sila na lusubin ang Visayas. Sa maikling sandali, nalupig nila ang Visayas. Ang mga Muslim na hindi namatay sa digmaan ay napilitang talikdan ang kanilang relihiyon at tanggapin ang Kristiyanismo. Pero ang mga matatapang at

umira sa
na mahihina

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استر



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مستشفى المملكة



نصيحة (12)



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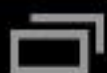
سعد الدين



نصيحة (65)



نصيحة (45)



8:49 AM





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Hindi huminto ang mga Kastila sa pagsakop sa Luzon at Visayas. Di pa sila nakontento, pinangarap pa nilang masakop ang mayamang lupain ng Mindanao. Pero ang mga tribu ng Kalagan, Maguindanao, Iranon, Maranaw, Tausog, Yakan at Sama, nilabanan nila at pinahinto ang pangarap ng mga Kastila.

At doon nagsimula ang tumanyag na digmaan ng mga Muslim at Kastila.

Dalawang bagay ang dahilan kung bakit nagkaroon ng digmaan :

1) Gusto ng mga Kastila na siyang maghari at sakupin ang mga Muslim pero mahal ng mga Muslim ang kanilang kalayaan at mas gugustuhin pa nilang mamatay kaysa maging alipin ng mga Kastila.

1) Nagpahayag ang mga Kastila ng mensahe ng Kristiyanismo sa pamamagitan ng espada kaya't nag-alsa ang mga Muslim at ginamit ang kanilang kris at bolo para ipagtanggol ang Islam hangang sa huling sandali.

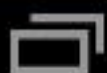
Ang mga Datus na nagtanggol sa lupain ng Mindanao laban sa kasakiman ng mga manlulupig na Kastila ay ang mga sumusunod :

1) Si Sultan Pangiran na isang Tausog, ipinagtanggol niya ang lugar ng Zamboanga at Sulu.

1) Pinatay nila Datu Sirugan at ang kanyang kapatid na si Datu Ubal ng Maguindanao si Kapitan Figueroa na isang Kastilang mananakop.

1) Sa ginawang paglusob ng mga Kastila sa Mindanao, nagbiganti sina Datu Sirugan ng Maguindanao at si Datu Buisan nila ang ng Kristiyano

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- 3) The Land Of Promise " MINDANAO " by Senator Santanina Tillah Rasul (Al Hadja)
- 4) Salsila by Ustadz Habib Zain

Minamahal naming mga kapatid, mambabasa at mga naghahanap ng katotohanan,

" PANAHOON NA UPANG GUMISING KAYO SA PAGKAKATULOG. (Roma 13:11). MAKIKILALA NINYO ANG KATOTOHANAN, AT ANG KATOTOHANAN ANG MAGPAPALAYA SA INYO." (Juan 8:32). Kayo mismo ang dapat umalam kung ano ang ISLAM, Ang Relihiyon Ng Katotohanan, ang tanging relihiyon na ibinigay ng Diyos sa sangkatauhan mula pa sa simula ng panahon. Para sa iba pang impormasyon at upang higit na maunawaan ang Islam, kayo po ay aming inaanyayahan na magsadya sa Religious Research Centre (RRC), No. 502, Km. 5, Talon-Talon, Zamboanga City 7000, Philippines o kaya ay tawagan kami sa aming Telepono at Telefax Bilang (6362) 991-8390, E-mail: religion@jetlink.com.ph

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Southeast Asia

Mar 6, 2003

The evolution of Philippine Muslim insurgency

By Marco Garrido

MANILA - A contingent of nearly 2,000 US troops will arrive in the Philippines next month to take part in joint US-Philippine military exercises. The American soldiers will find themselves with an opportunity to help Filipinos combat a plague of banditry and terror posing as Muslim activism. Or, if the Americans fail to appreciate the historical, cultural, political and religious bases for the troubles in the southern Philippines - and how the United States itself helped foster those troubles over the past century - the troops will make matters even worse.

Balikatan 03-1 will be the newest in a series of at least 17 military exercises planned between the United States and the Philippines for 2003. Like its predecessor, last year's Balikatan 02-1, this year's exercises will involve a sizable deployment of US troops to Muslim areas in Mindanao. The Balikatan exercises are aimed at extirpating the Abu Sayyaf bandits, a group that both the United States and the Philippines consider terrorists.

This will not be the first time that American soldiers have forayed into Mindanao to combat Muslims. While the current exercises no doubt find their justification in the ongoing international war on terror, another, more traditional war waged a century ago occasioned a similar influx of US troops to the region. US incursion then played a part in fostering the conflict justifying US incursion now.

The US role in shaping Moro identity

The Philippine-American War lasted from 1899 to 1902, although the Americans kept fighting Muslims in Mindanao until 1914. "Pious paternalism and brutal pacification" marked US policy toward the Philippines, with the latter predominating. Between 1903 and 1906, American soldiers killed more than 3,000 Muslims in Mindanao. After hostilities, the Americans sought to reinvent themselves as a paternal power under whose tutelage progress and prosperity for the Muslims would be brought about.

Heretofore, Philippine Muslims had remained largely divided along ethnolinguistic clan lines. Spanish conquistadors had arrived in the Philippines in the 16th century, but were unable to subjugate the Muslims in Mindanao. While nationalist history, both Muslim and Christian, tends to depict a unified Muslim resistance primarily motivated by religion, more recent scholarly work suggests that Spanish incursions into Muslim territory did not succeed in fostering in the various ethnic groups an overarching identification as Muslim. Instead, traditional inter-clan rivalries were pursued, often with Spanish help.

As Thomas McKenna argues in his book, *Muslim Rulers and Rebels*, it was the Americans who set about to unify the disparate Muslim clans. Ironically, the chief instrument of Muslim ideological subordination proved to be religion.

Najeeb Saleeby, a Christian, Syrian-born doctor who had come to Mindanao as part of the US colonial apparatus, took an interest in the "Moros" - which was the derogation the Spanish had used to refer to the Muslims (after "Moors"). He noted that these Muslims "have so little religion in their heart that it is impossible for them to get enthusiastic and fanatic on this ground". Nevertheless, Saleeby believed that religion could be "encouraged and promoted" as a way to bind the Muslims to their leaders. Doing so, he reasoned, would render the naturally fierce Muslims more amenable to US administration, as conducted through their *datus* (chiefs). A united and obedient Muslim populace would be more receptive to civilizing (modernizing) and nationalizing influences.

In general, Saleeby's prescriptions were taken to heart by the colonial administration. The historical evidence is illustrative: Writing in regard to a young Muslim princess he had sent to the States to be educated, Frank Carpenter, the governor of the

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Mar 6,

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(July 17, '02)



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In general, Saleeby's prescriptions were taken to heart by the colonial administration. The historical evidence is illustrative: Writing in regard to a young Muslim princess he had sent to the States to be educated, Frank Carpenter, the governor of the Department of Mindanao and Sulu, instructs "that she not be encouraged or permitted to abandon her at least nominal profession of the Mohammedan religion, as she would become outcast among the Sulu people and consequently her special education purposeless were she to become Christian". Likewise, Edward Kuder, the superintendent of schools for three Muslim provinces - Cotabato, Lanao, and Sulu - sought to "inculcate in [Filipino Muslims] the value of cooperating with the leaders of Christian Filipinos in working for the common welfare of the country" (McKenna). One index of his success was the pride with which one *datu*, a student of his, displayed a cherished gift Kuder had made to him: a Richard Burton translation of the Arabic classic *A Thousand and One Nights*.

The evolution of separatism: Grievance ...

History remade what the Americans had worked so intently to cultivate. Three events in particular - Christian immigration to Mindanao, sectarian violence, and martial law - transformed the kind of pliable, sanitized Islam the colonial administration had propagated into a basis for discrimination and, eventually, rebellion.

A trickle of Christian Filipinos was encouraged southward under a homesteader program initiated by the Americans. It was not until after Philippine independence in 1946, however, that the trickle approached a flood. The new homesteaders were largely tenant farmers in search of their own land, as well as resettled *Huks* (former communist insurgents). The rate of Christian immigration was sufficiently intense and unrelenting that, as Jacques Bertrand notes in *Pacific Affairs* (Spring 2000), whereas "in 1912 the Moros owned most of the land in Mindanao and Sulu, [by] 1972 only 30 percent had land in their name, [and by] 1982 the Moros represented only 17 percent of total landowners". At the same time, Filipino Muslims became subject to increasing discrimination and marginalization.

A number of violent incidents, perceived at least to be motivated by religious discrimination, likewise fostered a growing sense of grievance among Filipino Muslims. Two events in particular do well to represent a series of violent outbreaks during the late 1960s and

A number of violent incidents, perceived at least to be motivated by religious discrimination, likewise fostered a growing sense of grievance among Filipino Muslims. Two events in particular do well to represent a series of violent outbreaks during the late 1960s and throughout the '70s. In 1968, 14 to as many as 28 Muslim military trainees were executed on the island of Jabidah. It soon came out that they were part of a secret military operation to invade the Malaysian island of Sabah. While the reasons behind their execution remain unclear, the Jabidah Massacre became for Muslims "both a provocation and metaphor" (McKenna). It figured centrally in an emerging Moro oppositional consciousness.

The emergence of the *Ilaga* ("rats"), a Christian group that terrorized Muslims, also fueled Muslim grievance. *Ilaga* violence reached its bloodiest in June 1971 with the massacre of 65 men, women, and children in a mosque.

Martial law provided a third and more sustained source of grievance. President Ferdinand Marcos justified declaring martial law on September 21, 1972, by purporting that the Muslim secessionist movement threatened the country's stability. However, as McKenna argues, martial law turned out to be more a cause of the separatist movement than its consequence. The brutality of the military under martial law fomented resentment among the Muslim populace. As the government military campaign intensified, ordinary Muslim solidarity with the rebellion solidified.

... and opportunity

Certain opportunities provided growing Muslim grievance an outlet. By so doing, they enabled the emergence of the Filipino Muslim insurgency movement.

Educational opportunities in the form of scholarships positioned the leaders of the Moro separatist movement by enabling them to articulate the frustrations of the larger Muslim community. Nur Misuari, founder of the Moro National Liberation Front (MNLF), was awarded a scholarship from the Commission on National Integration, which, ironically, was created to incorporate young Muslims into the larger Christian nation. The University of the Philippines in the late '60s no doubt also provided Misuari an education in political activism, especially since the Jabidah Massacre had become a rallying point for protest.

Hashim Salamat was similarly molded by his educational

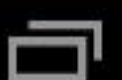
Hashim Salamat was similarly molded by his educational experience. Salamat received a scholarship from Al Azhar University in Cairo as part of Egyptian president Gamel Abdul Nasser's program to promote pan-Islamism. In Salamat's case, the scholarship seemed to have worked as intended. First collaborating with Misuari in the founding of the MNLF, Salamat later split to form the Islamic-oriented Moro Islamic Liberation Front (MILF) in 1982.

A specific political opportunity allowed for the development of the MNLF. In 1968 Datu Udtug Matalam founded the Mindanao Independence Movement. The MIM was originally intended as a form of retaliation against establishment political powers that had sidestepped Matalam in his re-election bid for governor of Mindanao and had personally insulted him by failing to pay him condolences after the killing of his son by a National Bureau of Investigation (NBI) agent. Publicly, however, the MIM was represented as a direct response to the Jabidah Massacre. Despite Matalam's intentions, the MIM, which only someone with Matalam's political cachet could have founded, became a lightning rod and platform for young, disenchanting Muslims. Both Misuari and Salamat associated with it in various capacities.

Finally, a number of resource opportunities, mostly through international connections, enabled the emergence of the various Moro rebel groups. Malaysia, furious at Marcos for having tried to invade Sabah, readily lent its support to rebel groups. An MIM detachment trained for guerrilla warfare in Sabah. After the Jabidah Massacre, Libyan leader Moammar Gaddafi provided weapons to the rebels through Sabah. Cigarette smugglers with a bone to pick with Marcos provided financial, logistical, and military support to the rebels. And, of course, the war in Afghanistan spawned Abu Sayyaf founder Abdurajak Janjalani, providing him with a supply of weapons and perhaps even a funding source in Osama bin Laden.

The value of insurgency

While the combination of grievance and opportunity may explain the emergence of Muslim rebel groups, other factors account for their staying power. After all, the Muslim secessionist movement has persisted in one form or another for the better part of three decades. It would seem that while Muslim insurgency may be a way of expressing grievance, it is also a means of capitalizing on and creating opportunities. This is how insurgency sustains itself.



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Muslim insurgency can be seen as an innovative way of continuing patrimonial politics on a local level. The emergence of the rebel movement had created an elite to counter-balance the *datu* (chieftain) establishment. Traditional *datu* politicking could now be contrasted with a politics "employing Islamic renewal as a cultural frame for political behavior" (McKenna). In this vein, the MILF has proved to be particularly effective, exerting its influence through an underground "shadow government" and, above ground, through a body of clerics, the *ulama*. Religious identity has become a source of political power for the MILF.

This dynamic was amply displayed in the elections of 1986, the first "free" elections since martial law had been declared. While the MILF officially boycotted the elections, its network was nonetheless utilized. Rebels doubled as party representatives for UNIDO (the United National Democratic Organization), a coalition organized around Corazon Aquino, and voting Cory suddenly became Islamic. This also allowed the rebels to reap the political payoff of having supported the winning candidate. The MILF also levied its religious cachet to win political recognition. Feeling snubbed by the newly-elected Cory administration, Hashim Salamat called for a "prayer rally", which successfully tapped the root of Islamic populism in order to prop Salamat as a serious political force.

As the case of the Abu Sayyaf illustrates, Muslim insurgency can also be used as a cover for banditry. The Abu Sayyaf make a point of gesturing toward an oppositional Moro identity, by, for instance, demanding that crosses be removed from public view or by interpreting one method in their arsenal of terror-decapitation as rooted in Islam. But their *modus operandi* - kidnapping for ransom - suggests that profit, rather than Islam, is the predominant motivation for their activities.

On the one hand, the MNLF and MILF seem to acknowledge this. They try to distance themselves from the Abu Sayyaf and have



On the one hand, the MNLF and MILF seem to acknowledge this. They try to distance themselves from the Abu Sayyaf and have even pledged to cooperate with the government in its pursuit of the group's eradication. Still, the links among the groups remain unclear. Considered a "lost command" of the MILF, the Abu Sayyaf may not be lost at all. There has been speculation that the group merely provides a cover for "legitimate" rebels moonlighting for profit. Moreover, charges of military collaboration with the Abu Sayyaf - that the military is being paid a part of the ransom money to allow the Abu Sayyaf to continue their operations - have delegitimized the Armed Forces of the Philippines (AFP) in a way that conflict with the "legitimate" rebels, the MILF and MNLF, never has.

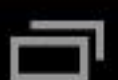
Thus American soldiers have been brought in under the Balikatan agreements to do what the AFP has been unable to do: neutralize a nettlesome band of no more than a few hundred brigands.

A larger problem

The first round of Balikatan military exercises (02-1) was somewhat of a success. While the Abu Sayyaf remained at large, they also ended up largely decimated, with one of their top commanders, Abu Sabaya, left to the crocodiles. The joint operations managed to kick the Abu Sayyaf out of Basilan, their former base. More important, thanks to the civic and humanitarian projects that accompanied the operations, a sense not only of peace but of order was re-established on the island.

However, even if continued Balikatan operations succeed in wiping out the Abu Sayyaf, what is to stop another group from taking its place? There is certainly no shortage of groups whose activities and connections could get them labeled "terrorist". The Pentagon Gang is one such group. Like the Abu Sayyaf, it appears to have splintered from the MILF. The real question, therefore, is whether terrorist activity can be substantially reduced without addressing the Muslim insurgency movement.

While the MILF may remain a "legitimate" insurgency group, its membership is particularly volatile. A string of attacks in the past week illustrate this point. The explosion of a car bomb outside an airport, the massacre of 14 villagers in a farming community, another bomb attack in an open-air market, and the destruction (through rocket-propelled grenades) of two power-transmission towers and five power pylons all took place in areas of traditional



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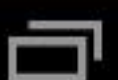
Rebel spokesman Eid Kabalu has alleged that the attacks were the work of "other interested groups". Datu Norodin Alonto Lucman, chairman of the Muslim Multi-Sectoral Movement for Peace and Development, claims that the attack on Pikit severed the rebel chain of command. "The MILF leadership has already lost control over its guerrilla fronts; the government is now dealing with hundreds of independent guerrilla fronts."

A limited role for the US

So far the administration of Philippine President Gloria Macapagal-Arroyo has resisted US pressure to brand the MILF a terrorist organization. The administration fears, quite rightly, that a terror tag will only drive the rebel group from the peace table and incite retaliatory attacks. More significant, the MILF is not only broad-based, with a fighting force about 12,000 strong, but it has succeeded in establishing deep roots within Filipino Muslim communities. This reality limits the utility of a strictly military approach.

Unlike the Abu Sayyaf, the MILF cannot be extirpated without enormous, perhaps unbearable, cost: the upheaval of numerous Muslim communities and the alienation of innumerable others that sympathize, if not identify, with the aspirations the group represents. The Balikatan operations will be more effective against groups that do not enjoy such popular legitimacy - such as the Abu Sayyaf.

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The history of the Bangsamoro separatist movement suggests that a better way to contain the rebel groups may be by targeting the political and economic opportunity structures that sustain them. This means putting the squeeze on the insurgency's financing by identifying its international backers, thwarting its local fundraising rackets such as smuggling and extortion, and making sure that the tremendous quantity of humanitarian and development aid being poured into the region is not being diverted to the insurgency's coffers.

The Americans can help with this. They should not, however, be permitted to engage in direct combat with the MILF or other insurgency groups. Moro nationalism has replaced the history of America's role as one of the movement's inadvertent founding fathers with its current image as an inveterate enemy of Islam. Anti-Americanism has become one basis of a new pan-Islamic solidarity. If the Balikatan operations are expanded to include the MILF, the Americans will only find themselves with a war they cannot win. Victory would only encourage further resentment and lay the groundwork for future conflict.

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- [EDSA People Power Revolution](#)
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SYNOPSIS OF PHILIPPINE HISTORY

Pre-Spanish Times

There are two [theories](#) on the origins of the first Filipinos, the inhabitants of what will later be called the Philippine Islands and eventually the Republic of the Philippines. See the [Early Inhabitants of the Philippine Islands](#).

In the beginning of the 3rd century, the inhabitants of [Luzon](#) island were in contact and trading with East Asian sea-farers and [merchants](#) including the Chinese. In the 1400's the Japanese also established a trading post at [Aparri](#) in Northern Luzon.

In 1380, Muslim Arabs arrived at the [Sulu](#) Archipelago and established settlements which became mini-states ruled by a Datu. They introduced Islam in the southern parts of the archipelago including some parts of Luzon and were under the control of the Muslim sultans of Borneo. They had a significant influence over the region for a couple of hundreds years. The Malay Muslims remained dominant in these parts until the 16th century.

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In 1521, [Ferdinand Magellan](#), a Portuguese explorer who was serving the Spanish crown, landed in Samar Island on his voyage to circumvent the globe. He explored [the islands](#) and named it Archipelago of San Lazaro. Magellan was killed during a rebellion led by a Datu named [Lapu Lapu](#) in [Mactan Island](#) ([adjacent](#) to Cebu Island). Spain continued to send expeditions to the island for financial gain and on the fourth expedition, Commander Ruy Lopez de Villalobos, named the islands: Philippines, after Prince Philip (later King Philip II), heir to the Spanish throne. [Spain](#) ruled the Philippines for 356 years.

In 1565, [King Philip II](#) appointed [Miguel Lopez de Legazpi](#) as the first Governor-General of the Philippines. Legazpi chose Manila to be it's capital because of it's natural harbor. Spain's legacy was the conversion of the people to Catholicism and the creation of the privileged landed class. Because of abuses and suppression of the Spaniards, a Propaganda Movement emerged with the aims for equality between Filipinos and Spaniards. The arrest of propagandist [Dr. Jose Rizal](#) and execution in 1896 gave fresh momentum to Filipino rebels to fight against Spain.

The [secret society](#) of the [Katipunan](#), founded by Andres Bonifacio attacked the Spanish Garrison in San Juan with little success, while Katipuneros in Cavite Province headed by [Emilio Aguinaldo](#) defeated the Guardia Civil in Cavite. Aguinaldo's victories lead him to be elected as head of the Katipunan. The factions of Bonifacio & Aguinaldo fought and lead to the trial and execution of Bonifacio on Aguinaldo's orders. Aguinaldo later drafted a constitution and established the Republic of [Biak-na-Bato](#) in Bulacan province. In 1897, an impasse between the Spanish government and Aguinaldo arose. After negotiations between the two sides, Aguinaldo accepted an amnesty from the Spaniards and US\$ 800,000.00 in exchange for his exile to Hong Kong with his government.

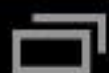


King Philip II of Spain

Philippine History During the American Era

The [Spanish-American](#) war which started in Cuba, changed the history of the Philippines. On May 1, 1898, the Americans led by U.S. [Navy](#) Admiral George Dewey, in participation of Emilio Aguinaldo, attacked the Spanish Navy in Manila Bay. Faced with defeat, the Philippines was ceded to the [United States](#) by Spain in 1898 after a [payment of](#) US\$ 20 million to Spain in accordance with the "[Treaty of Paris](#)" ending the Spanish-American War. On June 12, 1898, Filipinos led by Emilio Aguinaldo declared independence. This declaration was opposed by the U.S. who had plans of taking over the colony. And this led to a guerrilla war against the Americans. In 1901, Aguinaldo was captured and declared allegiance to the United States. On the same year, [William Howard Taft](#) was appointed as the first U.S. governor of the Philippines. The U.S. passed the [Jones Law](#) in 1916 establishing an elected Filipino legislature with a House of representatives & Senate. In 1934, the [Tydings-McDuffie Act](#) was passed by the U.S. [Congress](#), established the Commonwealth of the Philippines and promised Philippine independence by 1946. The law also provided for the position of President of the Commonwealth of the Philippines. On the May 14, 1935 [elections](#), [Manuel L. Quezon](#) won the position of President of the [Philippine Commonwealth](#).

In accordance with the Tydings-McDuffie Act of 1934, The Philippines was given independence on July 4, 1946 and the Republic of the Philippines was born.



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Philippine History During the Japanese Occupation

On December 8, 1941, the Japanese invades the Philippines hours after bombing Pear Harbor in Hawaii. While the forces of Gen. Douglas MacArthur retreated to Bataan, the Commonwealth government of President Quezon moved to Corregidor Island. Manila was declared an open city to prevent further destruction. After the fall of Bataan on April 9, 1942 and Corregidor, In March 1942, MacArthur & Quezon fled the country and by invitation of President Roosevelt, the Commonwealth government went into exile to Washington D.C. American and Filipino forces surrendered in May 6, 1942. Soon a guerrilla war against the Japanese was fought by the Philippine & American Armies while Filipinos were enduring the cruelty of the Japanese military against civilians.



Gen Douglas MacArthur

Prior to Quezon's exile, he advised Dr. Jose P. Laurel to head and cooperate with the Japanese civilian government in the hope that the collaboration will lead to a less brutality of the Japanese towards the Filipinos. Rightly or wrongly, President Laurel and his war time government was largely detested by the Filipinos.

In October 1944, Gen. MacArthur with President Sergio Osmeña (who assumed the presidency after Quezon died on August 1, 1944 in exile in Saranac Lake, New York) returned and liberated the Philippines from the Japanese.

The Philippine Republic

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On July 4, 1946, Manuel Roxas of the Nationalista Party was inaugurated as the first President of the Republic of the Philippines. Roxas died in April 1948. He was succeeded by Elpidio Quirino. Both Roxas & Quirino had to deal with the Hukbalahap, a large anti-Japanese guerrilla organization which became a militant group that discredited the ruling elite. The group was eventually put down by Pres. Quirino's Secretary of Defense, Ramon Magsaysay.

Magsaysay defeated Quirino in the 1953 elections. He was a popular president and largely loved by the people. Magsaysay died in an airplane crash on March 17, 1957 and was succeeded by Carlos Garcia.

Diosdado Macapagal won the 1961 presidential elections and soon after he changed history by declaring June 12 as independence day - the day Emilio Aguinaldo declared independence in Cavite from Spain in 1898. Aguinaldo was the guest of honour during the first Independence Day celebrations in 1962.

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Philippine History During the Martial Law Regime

Ferdinand E. Marcos won the presidency in 1965 and was the first president to be re-elected for a second term in office. Marcos He embarked on an ambitious public works program and maintained his popularity through his first term. His popularity started to decline after his re-election due to perceived dishonesty in the 1969 campaign, the decline in economic growth, government corruption and the worsening peace & order. He declared Martial Law in 1972 near the end of his second & final term in office. Staunch oppositionist, Senator Benigno "Ninoy" Aquino (later went on self exile to the U.S.) & Senator Jose Diokno were one of the first to be arrested. During the Martial Law years, Marcos held an iron grip on the nation with the support of the military. Opposition leaders we imprisoned and the legislature was abolished. Marcos ruled by presidential decrees.



Ferdinand E. Marcos

Post Martial Law up to the Present Time



Corazon C. Aquino

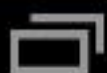
The 21-year dictatorial rule of Marcos with wife Imelda ended in 1986 following a popular uprising that forced them to exile to Hawaii. Corazon "Cory" Aquino, the wife of exiled and murdered opposition leader Benigno Aquino who was perceived to have won a just concluded snap election was installed as president. Aquino restored civil liberties, initiated the formation of a new constitution and the restoration of Congress.

On September 16, 1991, despite the lobbying of Aquino, the Senate rejected a new treaty that would allow a 10-year extension of the US military bases in the country.

In the 1992 elections, Pres. Aquino endorsed Secretary of Defense Fidel Ramos as her successor, which Ramos won with a slight margin over his rival, Miriam Defensor-Santiago. During the Ramos presidency, he advocated "National Reconciliation" and laid the ground work for the resolution of the secessionist Muslim rebels in the southern Philippine Island of Mindanao. The Moro National Liberation Front (MNLF) led by Nur Misuari, signed a peace agreement with the government. However a splinter group, The Moro Islamic Liberation Front (MILF) led by Hashim Salamat continued to fight for an Islamic state. Ramos worked for the economic stability of the country and the improvement of the infrastructure facilities like telecommunications, energy and transportation.

Joseph Ejercito Estrada, a popular actor, succeeded Ramos in 1998 with Gloria Macapagal-Arroyo (daughter of former President Diosdado Macapagal) as his Vice-President. Estrada's lack of economic & management skills plunged the economy deeper as unemployment increased and the budget deficit ballooned. In October 2000, Estrada's close friend Luis "Chavit" Singson accused Estrada of receiving millions of pesos from "Jueteng", an illegal numbers game. Soon after, Congress impeached Estrada on grounds of bribery, graft and corruption, betrayal of public trust and culpable violation of the constitution. His impeachment trial at the Senate was however blocked by his political allies in the Senate. Shortly after the evidence against Estrada was blocked at the Senate, thousands of people rallied up at the EDSA Shrine, site of the People Power Revolution which ousted Marcos in 1986.

In January 2001, the Supreme Court declared Joseph Estrada unable to rule in view of mass resignations from his government and declared Vice-President Gloria Macapagal-Arroyo as his constitutional successor. To this date, Estrada remains detained facing graft charges before the Sandigan Bayan, the Anti-graft court.



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Ferdinand E. Marcos

Post Martial Law up to the Present Time



Corazon C. Aquino

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In the 1992 elections, Pres. Aquino endorsed Secretary of Defense Fidel Ramos as her successor, which Ramos won with a slight margin over his rival, Miriam Defensor-Santiago. During the Ramos presidency, he advocated "National Reconciliation" and laid the ground work for the resolution of the secessionist Muslim rebels in the southern Philippine Island of Mindanao. The Moro National Liberation Front (MNLF) led by Nur Misuari, signed a peace agreement with the government. However a splinter group, The Moro Islamic Liberation Front (MILF) led by Hashim Salamat continued to fight for an Islamic state. Ramos worked for the economic stability of the country and the improvement of the infrastructure facilities like telecommunications, energy and transportation.

Joseph Ejercito Estrada, a popular actor, succeeded Ramos in 1998 with Gloria Macapagal-Arroyo (daughter of former President Diosdado Macapagal) as his Vice-President. Estrada's lack of economic & management skills plunged the economy deeper as unemployment increased and the budget deficit ballooned. In October 2000, Estrada's close friend Luis "Chavit" Singson accused Estrada of receiving millions of pesos from "Jueteng", an illegal numbers game. Soon after, Congress impeached Estrada on grounds of bribery, graft and corruption, betrayal of public trust and culpable violation of the constitution. His impeachment trial at the Senate was however blocked by his political allies in the Senate. Shortly after the evidence against Estrada was blocked at the Senate, thousands of people rallied up at the EDSA Shrine, site of the People Power Revolution which ousted Marcos in 1986.

In January 2001, the Supreme Court declared Joseph Estrada unable to rule in view of mass resignations from his government and declared Vice-President Gloria Macapagal-Arroyo as his constitutional successor. To this date, Estrada remains detained facing graft charges before the Sandigan Bayan, the Anti-graft court.



Gloria Macapagal-Arroyo

Gloria Macapagal-Arroyo, completed the remaining term of Estrada and run for re-election against Fernando Poe, Jr., another popular actor and a friend of Estrada in May 2004. Arroyo with her running mate Noli de Castro was eventually proclaimed the winners of the Presidential & Vice-Presidential elections. She has been advocating a change from a Presidential form of government to a Parliamentary form of government.

Arroyo's husband & son has been rumored to be receiving money from gambling lords and this has tainted her reputation. A tape recording of Arroyo talking with a commissioner on elections surfaced establishing impropriety by Arroyo and suggesting that she might have influenced the outcome of the last elections. Demonstrations followed in June 2005 calling for Arroyo to resign.

On the eve of the anniversary of the "People Power Revolution" on February 24, 2006, the government took pre-emptive measures to quash alleged plots to unseat Arroyo through massive rallies and a coup. Arroyo declared a "State of Emergency" the next day mobilizing the police and the military averting any destabilization moves.

May 14, 2007 - National Elections for Senators, Congressmen, Governors, Mayors and local officials. Although there are instances of violence and allegations of cheating specially in Mindanao, this elections is considered by many as one of the most peaceful elections conducted in Philippines.

September 12, 2007 - Former President Joseph Ejercito Estrada is convicted of plunder by the Sandiganbayan, the anti-graft court and is sentenced to 40 years imprisonment. He is the first former president ever convicted of any crime in Philippine history. Six weeks later, on October 26, Estrada was pardoned by President Arroyo.

Benigno Simeon Cojuangco Aquino III, affectionately called "Noy" or "Noy", the son of former President Corazon C. Aquino and the late Senator Benigno Aquino, won the May 10, 2010 presidential elections. He was proclaimed president on June 30, 2010 at Rizal Park in Manila. Former President Gloria Arroyo, was elected congresswoman for the second district of Pampanga. This was the first computerized national elections in Philippine history.



Benigno "Noy" Aquino

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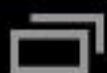
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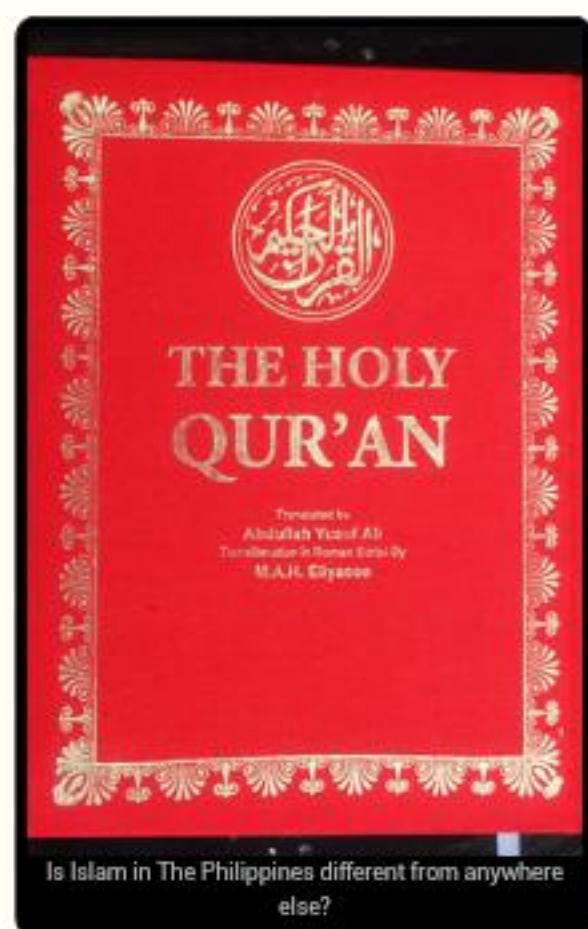
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ABOUT

Islam's mean face in The Philippines

by Dave from The Longest Way Home ~ December 20th, 2010. Published in: [Travel blog](#) » [Discover World](#)[Culture](#) » [Philippines](#).

Islam in The Philippines is slightly different to Islam elsewhere ... same as any other religion really ...

Islam makes world headlines every other day with many a negative headline. Then again so does the Catholic church. One headlines with terrorism, the other with child abuse. And, in both cases its the minority that's giving rise to many of these negative stories.

No, this not your typical holiday season article, but then again, maybe it shouldn't be. Moreover where I've been living the last few months has been noted by the UN as more dangerous than Afghanistan, Iraq or Zimbabwe. Not sure about Julian Assange's front room, but I'm guessing yes to that one too these days.

Here by choice, but not for much longer. Here's a different perspective on a world in turmoil at this time of year.

When was the last time peace and goodwill, that religion preaches about, made world headlines?

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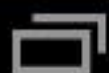
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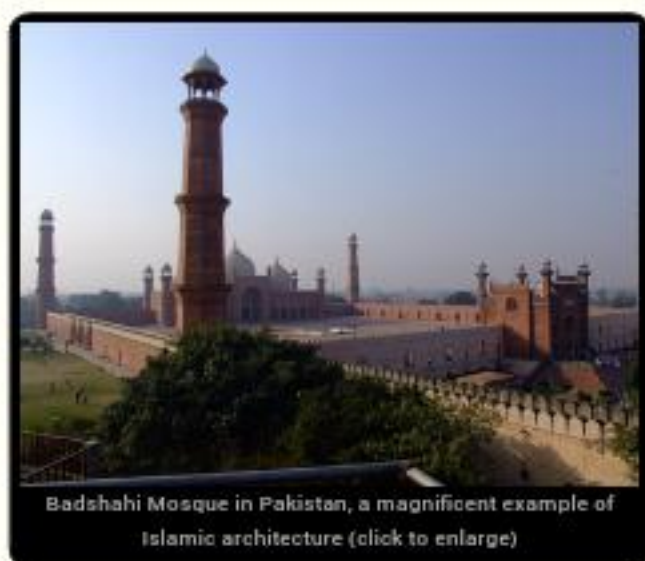




I've written before that **my religion is a little bit of everything**. I've traveled in countries that are Islamic, Christian, Buddhist, Sikh, Hindu, Voodoo, and all manner of minority religions & beliefs. And, all manner of mixes. I've never had an issue with any.

What I like about Islam

I really like Islamic architecture. There's rarely a mosque in the world I would not want to photograph. The most beautiful so far has



been Badshahi in Lahore Pakistan.

I enjoy listening to the call to prayer. The most amazing call to prayer so far has been in Morocco. The call comes in, as it has for centuries, across the landscape before you. Swallows fly in the morning, or evening, breeze. A sign that life is waking up, or going to rest.

I can't help but be impressed at witnessing hundreds or thousands of people all bowing and praying at the same time. It's nothing to do with what they believe, it is simply; an impressive sight.

I enjoy the history of Islam as I do most other religions. Some of the oldest texts today are religious. Some of the greatest mysteries today are religious.

And, the religion?

Nope, not interested. Yes, I will respect all religions, but no I will not side with any. There's been too much bloodshed over thousands of years to even tweak my interest in a full on devotion to *any* religion these days.

The difference in Islam across the world on my travels

As with many religions, I've noticed Islam differ in nearly every culture. And, again no. I am not going to go in-depth here and start dividing things up into Sunni or Shiite etc. This is just the basics.

- Morocco was devout, and accepting of all people.
- Turkey similar, but it is very relaxed as alcohol and many other restrictions are becoming very common place.
- Iran was strict, but more from a government enforced point of view. The people themselves still hold onto old views, but are very welcoming and trusting.
- Pakistan was again very strict, but once more, war can do a strange things to a land and a people. I was welcomed in and there were never any questions.
- On the border with Afghanistan I sat with long bearded men and AK-47's and talked about Alexander The Great. We lifted up Russian mortar shells, and expired land mines then looked at new American munitions arriving before us.
- In West Africa I was invited into mosques so many times by friends that I was even given an Islamic nickname. Then, the fighting began ...

Islam vs Christianity in my travels

In Nigeria it is 50% Islam 50% Christian. Both work together every day. Between person to person, there was no conflict. Then add in the extremists, poverty, boredom, politics, low education and ... unholy war breaks out.

JOS is a wonderful small town on a cool plateau where I've stayed on many an occasion. At least once every two years bloodshed breaks out and Christians fight with Muslims and many die.

| **Not just die. But slaughtered to death.**

Women are raped. Children stolen. And, people are hacked to death with machetes and burned in tires via the most barbaric of ways.

In The Philippines most of the population is Catholic. In Mindanao, there is a minority Islamic population. History tells of Arab traders coming into Asia, through Malaysia up into Indonesia, and into the southern tip of The Philippines.

And yes, once again *there is conflict here too*.

Islam in The Philippines

I've written before about the **conflict in Mindanao**, so I will not go into it again. I will however write about



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And yes, once again *there is conflict here too.*

Islam in The Philippines

I've written before about the **conflict in Mindanao**, so I will not go into it again. I will however write about what I have experienced as a traveler in this region in regards to Islam.

The Muslims I have met here in open markets have been friendly, fun to bargain with, and I've never had an issue. I do however, take issue with *other* people whispering *their* issues into my ear whenever there is a muslim around.



A segregated religion

"We are not sitting out, the Muslims are out there."

"The big car, it belongs to the Muslim."

"Don't go down that street, it's full of Muslims."

"Don't travel there, it's full of Muslims."

And, so on it goes. I've never heard so many people condemn, warn and speak badly about people of Islamic faith as what happens in Mindanao.

Truth be told .. maybe they are right?

When I tell them it is not true, they point to the facts. The Muslim has the big car, there are Islamic neighborhoods, and yes people do sit in groups together.

I have seen Muslim arrogance and wealth in Mindanao, but no more so than any other person of another faith in the rest of The Philippines.

Islam's mean face in The Philippines

I'd be pretty unsociable too if I knew everyone was talking about me and pointing blame on me. I'd probably want to sit with others like me just to get away from it all.

Mix that in with politics, money and the want for autonomy and you have a hot bed of fiery emotions that just won't go away.

Face to face with yet another Islam

I decided one day to walk into a mosque in Mindanao. The first day I was stopped by a hotel receptionist who made such a fuss about my safety I promised that I would not go, that day. Instead, I went the next.

The mosque itself was run down. I kept my camera in its bag until I could meet with someone. The prayer area had a few people sleeping there. And, a few others talking.

I was watched like a hawk as I prowled around looking for an office. Finally seeing that none was occupied, I went over to the prayer area and waved at the men having a meeting.

Talking shop

A group of men came over and our conversation about who why what and where began.

"Are you journalist?"

Was the number one question that kept being repeated. Considering not so far from here 50+ journalists were killed last year. I aired on the negative. I was shown around, but kept close and looked up and down as if they did not know what to do with me.

We visited the various offices and the conversation never left the subject of me. Until ...

"You need to leave before it's too late ..."

The man spoke in a hushed and favored voice.

"It's dangerous for you here, not everyone think the same."

And, so my guided tour had led me out to the street. Where I was given a list of precautions of never coming back, and not to travel any further here. The reason, *they don't understand. And, you are nothing more than a dollar sign.*

The link between Christian and Islamic differences in The Philippines

Much like my article about **Christianity and Catholicism causing problems in the**

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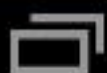
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The link between Christian and Islamic differences in The Philippines

Much like my article about [Christianity and Catholicism causing problems in the history of The Philippines](#), the answer I believe comes from a lack of education, and of course, the fight for power that will ultimately deliver the speculated education for their people.

Preach all day about what you have been taught, but if you cannot understand the reasoning for it, then the trouble starts. No matter the religion.

Education is not all about memorizing quotes

The key words this man spoke were:

| "not everyone think the same."

This to me is the cause of many a religious conflict. None of us think the same. But if we are following a moral, religious, or political law. Then surely in this instance, we should be. At least in terms of moral values.

Key differences I've noticed with religion in regions of the world



The closer you get to its most centralized following, the more it comes across as a way of life. The further outreaches of religion seem to be more about a *cause*.

The latter are often problem areas too.

I can walk down a street in Iran or Pakistan and enter a mosque with a camera and no one will object (*permissions aside*). If I did the same in West Africa or The Philippines, I am all of a sudden breaking every rule there is.

Strangely, the same happened with the Buddhist temple in Davao. Lot's of rules and different interpretations than in Tibet, Nepal, or even China.

On the flip side of things. The Armenian church in Iran, seemed to cast its own rules that differ from other churches in Europe when I was traveling there.

So, from my experience over the past 6 years of travel in these regions, there is indeed a trend.

Islam in The Philippines is no different to any other isolated religion

So that's my conclusion to Islam in the Philippines. It's in a remote area. It's dominated by another religious population. It's far from its central institution, yet near another dominating Islamic nations (*Indonesia / Malaysia*).

Like many other religions this seems to cause a fracturing from a way of life; to becoming a cause.



Islam in The Philippines is no different to any other isolated religion

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Like many other religions this seems to cause a fracturing from a way of life; to becoming a cause.

The sad thing is that Islam, Christianity and most other religions all basically teach the same thing. Yet, somehow since the beginning of religion it's led to unholy conflict, prejudice, hate and death.

Why speak ill will of someone who believes the same thing you do?

Mix in politics, and you are doomed. Separate politics and follow the basic principles of your religion; and, there's hope.

So far in the history of humanity we have failed to get this right.

Sitting and waiting

This holiday season many countries are on high alert for terrorists. We will watch the news as a disaster occurs somewhere on our overheating blue planet.

We are paranoid, we avoid thinking of what's happening out there via one-sided new sources; we close our doors and lock them tight.

I see a man collecting garbage on the street. I don't care about his religion. I just know he is hungry ...

Coming Soon:

Just before the 25th - My top 3 best & worst list of foods in The Philippines - a lighter topic!

Then ...

My last journal entry from The Philippines ... where is the best place to spend it ...



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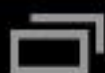
19 Great responses to *Islam's mean face in The Philippines*↓



ciki says:

December 20, 2010 at 7:19 am

the believe in God, in what ever form is a good thing. Once "religion" comes into place, it means there are ppl involved. And once ppl are involved, it is very easy to get a warped sense of what was once a good, pure thing. Tolerance is key. otherwise its back to the dark ages. Great post! (How long did it



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the Philippines



The Philippines in earlier times

The First Inhabitants 40.000 years ago

It is thought that the earliest inhabitants of the Philippines lived some 40000 years ago. On Palawan, the long and small island in de western Visayas, human bones were found dating to about 22.000 years ago. Stone tools from ancient times were found too on Palawan. The age of the tools is estimated to be about 30.000 years old. A analyses showed that the tools have similar features as tools which were found on Kalimantan (Indonesia).



Picture © sami deleon

The original people of the Philippines were ancestors of the people known today as **Negritos** or **Aeta**. They are very small people with a dark skin and curly brown hair.



Picture: © University of Hohenheim

The Aeta came 13000 - 10000 years ago from the Asian continent. In earlier times they lived widespread throughout the Philippines. Today they are living in the remote highland areas of Luzon, Palawan, Panay, Negros and Mindanao. About 2300 years ago Malayan people arrived from the mainland in the Philippines and brought a more advanced culture; dairy, iron melting and production of iron tools, pottery techniques and the system of sawah's (rice fields).

In the tenth century Muslim traders come from Kalimantan (Indonesia) to the Philippines. A few centuries later, the Islam spread out in the southern part of the Philippines. Until now, the Islam is strong rooted on Mindanao and the other (smaller) islands of the southern part of the Philippines.

The arrival of the first Spaniards



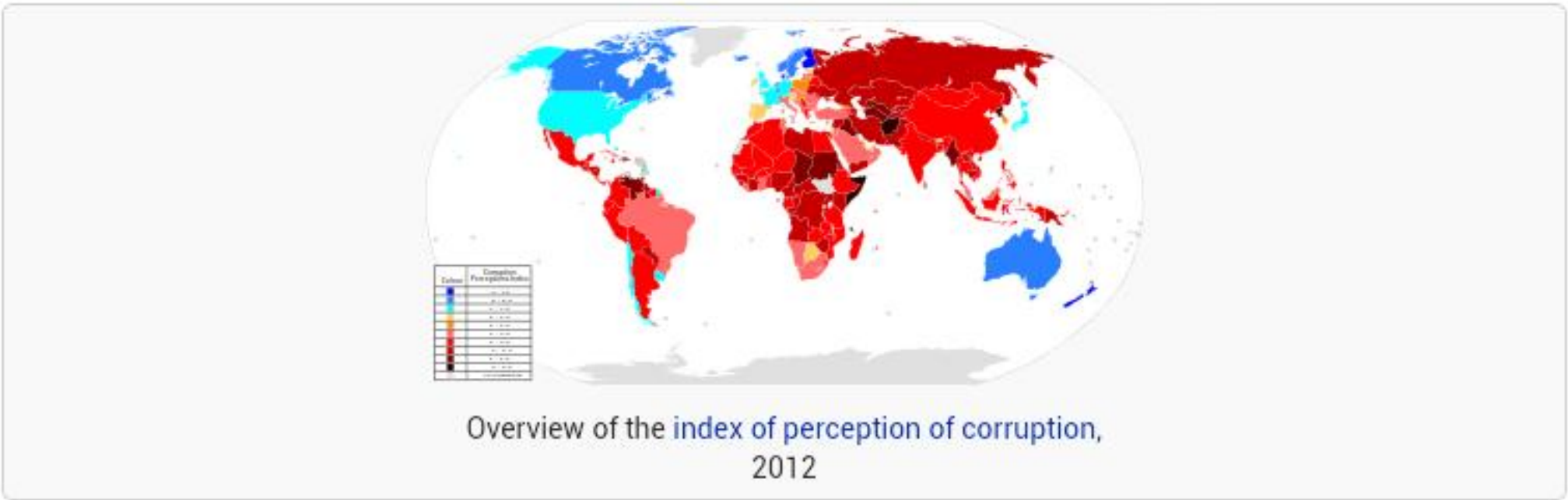
In 1521 the Spanish period started with the arrival of a small fleet in the coastal waters of Mactan island, just east of Cebu island. It was **Fernao de Magelhaes** (Ferdinand Magellan), a Portuguese in service of the Spanish King. He claimed the country for the Spanish King.

Lapu Lapu, the national hero

There was great resistance of the local people. In the battle that took place that day, the locals with their leader Lapu Lapu succeeded in forcing the Spaniards to retreat to their ships, after their leader, Magellan, was killed by the spears of the Lapu Lapu warriors. Lapu Lapu became the first Filipino hero.



Corruption in the Philippines



Political corruption

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V · T · E

The **Republic of the Philippines** suffers from widespread **corruption**.^[1] Means of corruption include graft, bribery, embezzlement, backdoor deals, nepotism, patronage.^[2]

Corruption levels

According to a World Bank study in 2008, corruption in the Philippines is considered to be the worst among East Asia's leading economies and the country has sunk even lower among those seen to be lagging in governance reforms.^[3] The 2009 [Corruption Perceptions Index](#) published by global watchdog [Transparency International](#), showed that the situation in the country had improved slightly but still remained serious.^[4]

The Philippines ranked 3rd among 180 countries included in the index, up from its previous 141st ranking in 2008. The nation scored 2.4 in the TI index, compared to 2.3 in 2008, which ranked it equal to Pakistan, Bangladesh and the Baltic state of Belarus.^[5]

Corruption Improvements

As of 2012, the Philippines came in at 105 with a 3.4 CPI in Transparency International's list that ranks 176 (tied with [Algeria](#), [Armenia](#), [Bolivia](#), [Gambia](#), [Kosovo](#), [Mali](#), and [Mexico](#)), countries and territories based on how corrupt their public

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This is better than the Philippines' 129th out of 178,ranking in 2011 with a 2.6 CPI, in Transparency International's list. The CPI score indicates the perceived level of public sector corruption on a scale of 0 - 10, where 0 means that a country is perceived as highly corrupt and 10 means that a country is perceived as very clean.

Transparency International-Philippines said some of the factors that contributed to the Philippines' (2.6) slight jump are the improvement in government service, and cutting red tape.

The group believes that the government's efforts to prosecute former President Gloria Macapagal-Arroyo may positively affect the perception on corruption as this shows the government means business.

Statistical evaluations

For the list of rankings per country per year, please see <http://www.transparency.org/research/cpi/overview> 

Political nepotism


*Further information: **Political dynasties in the Philippines** and **List of political families in the Philippines***

The Philippine political arena is mainly arranged and operated by **families or alliances of families**, rather than organised around the voting for political parties.^[6]

See also

- Human rights in the Philippines**
- Extrajudicial killings and forced disappearances in the Philippines**
- List of political scandals in the Philippines**

References

1. [↑] Jurado, Emil (March 12, 2010). **"The fourth most corrupt nation"** . *Manila Standard Today*. Retrieved August 21, 2010.



[HOME](#) » [CORRUPTION IN THE PHILIPPINES](#)

Corruption in the Philippines



In the early 1960s, the Philippines was an economic power. In fact, during the era, the archipelago nation boasted one of the largest economies in Asia, behind only Japan.

Today, while it remains an important part of Asean and the world community at large, it's safe to say that those glory days are long over. When most outsiders think of the Philippines today, it is political instability, economic struggle, crime and corruption that often come to mind.



8:57 AM





CORRUPTION SCANDALS IN THE PHILIPPINES

Nowadays foreigners and citizens alike say that the Philippines has the most corrupt leadership and economy. Corruption in the Philippines has become "a humanitarian crisis" and scandals increasingly seem to dominate the news.

The worsening corruption has eaten up the right of every citizen to good governance, freedom, decent life, and more importantly his or her dignity.

Corruption is a serious obstacle to the social and economic development of a country. The biggest losers are the Filipino people. In effect, the end-users are made to pay for overpriced goods or services or are made to deal with low-quality or substandard goods or services.

PUBLIC MONEY FOR PUBLIC GOOD

Despite the seriousness of the problem, people in government seem to show no sense of urgency or 'mastery' of the steps necessary to fight it. The same government that taxes us must demonstrate that public money is being used for public good, not private greed.

It is our right to demand real change, action and improvement from those who take our money from and spend it in our name.

NEW SCANDALS TAKE OVER THE OLD

Corruption scandals are only "closed" by the fact of other corruption scandals taking its place. New scandals take over and the old ones are left hanging and unresolved.

The media is literally sinking in reporting scandals to try and ensure closure on each one.

Nobody ever seems to be punished: They are left to leave the country, get confined to their state-of-art hospitals, resign, get offered early retirement package - even get reassigned.

Worse, executive orders are sometimes issued preventing them from talking during congressional or other independent hearings.



8:57 AM





Chief Justice Reynato S. Puno

"Let's bring honesty back to business and government, and we will redirect our path as a people back to higher grounds."

THE PHILIPPINES AND CORRUPTION



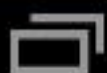
According to the World Economic Forum Global Competitiveness Report 2008-2009, companies have identified corruption as their number one concern for doing business in the Philippines, and bribery appears to be an increasing problem for companies.

In the World Bank & IFC Enterprise Survey Philippines 2003, 45% of companies admit to having paid bribes in order to 'get things done', and in the SWS Business Survey on Corruption 2007, three out of five managers were asked for a bribe in at least one transaction the previous year, and the amount of the bribe was higher than it had been in the past.

Corruption is often encountered when interacting with public officials. Half the companies surveyed by SWS report that they are discouraged and claim that corruption is systemic, forming an integrated part of the way government works. They also state that most companies they compete against must pay bribes in order to obtain a government contract. Nearly 28% of companies in the Philippines report that bribes are solicited in their meetings with tax officials.

Other areas where companies state that bribes or facilitation payments are often expected is in obtaining operating licences, construction permits and import licences. Although the corruption level of the private sector is not as high as in the public sector, one-fifth of all company managers claim that bribes are needed to win a private contract.

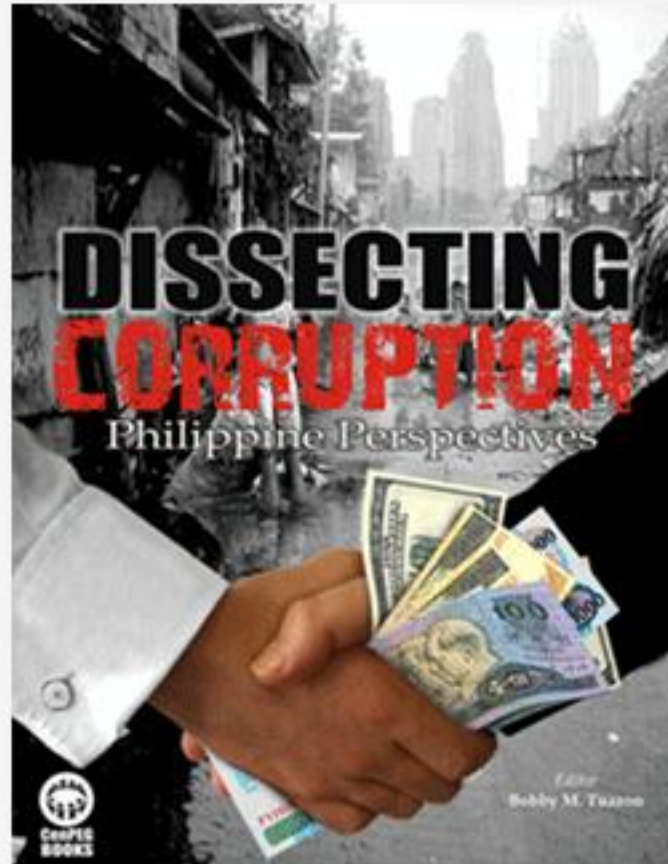
According to the SWS Surveys of Enterprises on Corruption 2006-2007, only 7% of the



8:57 AM



POLITICAL DONATIONS



Other types of private sector corruption common in the Philippines are illegal donations to political parties and bribery in order to influence policy-making. According to the SWS Business Survey on Corruption 2007, 25% of companies said that a typical company within their sector would make a donation to the 2007 election campaigns of an estimated amount of PHP 245,000.

It is a commonplace feature of companies in the Philippines to support politicians directly or to donate to their parties. Some companies also report that politicians expect them to make campaign donations. In general, companies in the Philippines want some kind of influence in exchange for their donation, such as influencing laws and policy-making, or some other undue advantage.

The concentration of wealth within a small group of elite families, seen in combination with political donations, gives these families an undue advantage, and this has led to concerns as to their undue influence on both Philippine politics and business life.

STOP CORRUPTION



According to Transparency International's Global Corruption Barometer 2007, the Philippine business sector has problems with corruption, although the level of corruption in the sector is



Philippines remains one of most corrupt countries—survey

By Leila B. Salaverria

Philippine Daily Inquirer

8:35 pm | Wednesday, December 5th, 2012



TI-Philippines President Rosalinda Tirona: Philippines has to take more action
PHOTO FROM UNEPTIE.ORG

Myanmar.

TI-Philippines President Rosalinda Tirona said the 2012 CPI, which covered data gathered between December 2010 and September 2012, showed that the Philippines has to take more action to improve how things are done in the country.

One of these actions is the "immediate" passage of the freedom of information bill (FOI), Tirona said.

"This means we still have to do a lot more. TI-Philippines is here to show the Filipino people we can do many more things to fight corruption," Tirona said in a briefing Wednesday.

"We must go beyond this ranking and think of what we can do," she added.

Ranking 105th in the latest CPI, the Philippines belonged to two-thirds of the 176 countries with scores below 50, according to TI.

But TI-Philippines said the results of the 2012 CPI could not be compared with the results of the previous CPI because the latest index used a new methodology that changed the scoring system.

In the previous CPI, countries were scored 1 to 10, but in the latest survey, the scores ranged from 1 to 100. This has an effect on the ranking, TI-Philippines noted.

The new methodology also used a new formula that would allow for a more accurate comparison of the changes in the countries' scores from year to year, but this would only begin with the 2012 CPI.

"Therefore, 2012 CPI cannot be compared with all the previous CPI including that of 2011," TI-Philippines said.

In 2011, the Philippines was No. 129 on the list, which ranked 178 countries. In 2010, it was No. 134.

TI-Philippines founder Dolores Español said there were certain actions of the Aquino administration that helped change public perception in the country.

These were the impeachment trial, the declaration of the statements of assets, liabilities and net worth, the transparent process of replacing dismissed Chief Justice Renato Corona, the first year of Ombudsman Conchita Carpio Morales, and the general openness of the administration in its quest for a transparent government, Español said.

"However, there is still much to be done for it not to remain purely in the change of perception but in societal transformation that is truly tangible," she said in a statement.

In pushing for the FOI passage, TI-Philippines said the measure had been described in the Philippine Development Plan as the "cornerstone of transparent and accountable governance."

The FOI has faced delays in Congress, however. In the House of Representatives, it has yet to be subjected to plenary debates because it still has to go through another round of approval at the committee level. But the House has only six remaining session days this year.

TI-Philippines said other actions that could be done include the speedy resolution of corruption cases, especially those involving the big fish; the enactment of a whistle-blower protection law and a law on

MANILA, Philippines—The Philippines is still perceived as one of the most corrupt countries in the world, getting a score of 34 on a scale of 1 to 100 with 100 being very clean, according to the latest Corruption Perceptions Index of Transparency International.

But the Philippines has at least outranked its neighbors Vietnam, Indonesia and Bangladesh, which all fared better than the country in the previous CPI, said TI, a civil society organization that promotes transparency and accountability.

Indonesia scored 32, Vietnam 31 and Bangladesh 26.

The top five countries perceived to be very clean were Denmark, Finland, New Zealand, Sweden and Singapore, while the five viewed as very corrupt were Somalia, North Korea, Afghanistan, Sudan and

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 5. Filipina worker in Kuwait determined to pursue rape case
 6. Solon slams US-PH war games near disputed shoal
 7. War games tied to US pivot strategy in Asia
 8. Japan now issuing multiple-entry visas to Filipinos
 9. ABS-CBN Int'l launches Lifestyle Network with star-studded bash
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 7. Singapore haze choking Filipinos, too
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 7. NBI: Philippine coast guards liable
 8. PH tells China: Don't tell us what to do within our territory
 9. Japan now issuing multiple-entry visas to Filipinos
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Philippines remains one of most corrupt countries—survey

By Leila B. Salaverria
Philippine Daily Inquirer

8:35 pm | Wednesday, December 5th, 2012



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TI-Philippines President Rosalinda Tirona:
Philippines has to take more action
PHOTO FROM UNEPTIE.ORG

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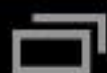
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8:58 AM





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TI-Philippines said other actions that could be done include the speedy resolution of corruption cases, especially those involving the big fish; the enactment of a whistle-blower protection law and a law on campaign finance reform to regulate campaign contributions; and the adoption of a comprehensive anti-corruption program.

TI chairperson Huguette Labelle said in a statement that based on the 2012 CPI, corruption still continues to ravage many societies.

"Governments need to integrate anti-corruption actions into all public decision-making. Priorities include better rules on lobbying and political financing, making public spending and contracting more transparent, and making public bodies more accountable to people," Labelle said.

TI Managing Director Cobus de Swardt said in the same statement that the leading economies must lead by example and that they should see to it that their institutions are fully transparent and their leaders held accountable, De Swardt said.

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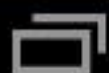


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» Snapshot of the Philippines Country Profile

The Philippines has a history of corruption, and virtually every government throughout the country's history has struggled with the problem. Corruption in the Philippines is characterised by a combination of societal factors, institutional factors and an incentives system that contributes to corruption. Many companies identify corruption as the most problematic factor for doing business in the country, and corruption is often encountered when interacting with public officials. Companies should also be aware that illegal donations to political parties and bribery in order to influence policy-making are common types of private sector corruption.



Positive developments in relation to corruption and investment:

- In January 2012, President Aquino approved the Good Governance and Anti-Corruption Cluster (GGAC) plan for 2012-2016, which includes measures aiming to promote transparency and accountability in government operations.
- In 2012, the Senate approved the third and final reading of the **Freedom of Information Bill**. In addition, the same year also saw the passage of the **Act to Further Strengthen the Anti-Money Laundering Law** and the **Terrorism Financing Prevention and Suppression Act of 2012**.
- In May 2011, the House of Representatives committee on justice passed the proposed Whistleblowers' Act, which seeks to protect whistleblowers from all forms of retaliatory actions.
- In March 2011, President Aquino approved the **Philippine Development Plan for 2011-2016**. The overarching theme of the Plan is good governance and anti-corruption while achieving inclusive growth, which would create substantial employment opportunities as well as reduce poverty.
- CoST Philippines was established in September 2008 in collaboration with the Construction Sector Transparency Initiative (CoST), which aims at enhancing transparency and accountability in the construction sector, focusing specifically on public disclosure of information. After three-years as a pilot country, CoST Philippines was officially launched to the public in 2010.

Risks of corruption:

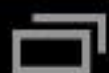
- Corruption is said to take place at all levels of the government, but it is more rampant among high-level civil servants.
- It is reportedly common for civil servants to attempt to supplement their relatively low salaries by extracting bribes, facilitated by the country's complex, sometimes contradictory regulatory regime.
- Companies generally have little confidence in the Philippine judicial system. The main reasons are: the allegedly incompetent court personnel, corruption and long delays of court cases.

Philippines Corruption News

- *Deutsche Welle*:
'Philippines votes on Aquino agenda, reforms, corruption', 13 May 2013
- *Reuters*:
'Philippine Congress approves expanded law against money-laundering', 07 Feb. 2013
- *The New York Times*:
'Philippines may curb the pursuit of Marco's wealth', 02 Jan. 2013
- *BBC News*:
'Philippines' ex-leader Gloria Arroyo free on bail', 25 Jul. 2012
- *Associated Press*:
'Detained Ex-Philippine leader faces new graft case', 16 Jul. 2012

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OUTREACH

THE PHILIPPINE GOOD GOVERNANCE AND ANTI-CORRUPTION PLAN: A ROADMAP FOR IMPLEMENTING GOOD GOVERNANCE MEASURES

NETWORK

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With the recent approval of [the Good Governance and Anti-Corruption Plan by President Aquino](#), the Philippines is continuing to map out its [country action plan](#) to address key open governance and transparency issues. The plan designates government officials to focus on several major result areas, one of which is the Cabinet Cluster on Good Governance and Anti-Corruption (GGAC). The GGAC will focus on institutionalizing "open, transparent, accountable and participatory governance."

The GGAC Plan, developed in tandem with the domestic Open Government Partnership process with input from civil society networks, business associations, and donor partners over the past six months, includes the following strategic objectives:

- To curb corruption
- To improve the delivery of public services
- To enhance the business and economic environment

Three pillars of open governance—transparency, accountability, and participation—form the basis for the Plan, with each pillar encompassing action-oriented programs and representing a commitment to the [OGP principles](#) at all levels of government.

According to President Aquino, "Our administration defines accountability in two ways: as a commitment to uphold the highest ethical standards in government, and as an obligation to achieve measurable performance targets and outcomes."

An initial success has been a directive by President Aquino to the government's cabinet ministers to pass the Freedom of Information Act, which has languished in the Congress for over a decade. Budget and Management Secretary Florencio B. Abad asserted that the pursuit of greater public access to information is an integral element of the GGAC. "President Aquino believes that we can curb corruption more successfully and strengthen public institutions if citizens are given greater access to official information. Moreover, freedom of information—limited only by a few legitimate areas of confidentiality—will empower the people to hold their leaders accountable and get actively involved in governance," he said.

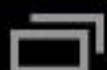
However, the Government recognizes that an FOI Act alone will not improve access to information. Under the GGAC Plan, the country is pursuing other initiatives to enable meaningful freedom of information, including technologies that will automate the processing and public disclosure of data.

In addition, the GGAC Plan hopes to contribute to greater emphasis on fiscal discipline, including public expenditure reforms in the proposed [2013 National Budget](#), and a new way of preparing the national budget that incorporates public input and uses a breakthrough 'bottom-up' approach. "The Aquino administration's commitment to good governance is meant to rebuild both the people's trust in government and the institutions once crippled by corruption. By shaping key reforms in public expenditure management, we can strengthen our bid for transparency and procedural efficiency, as well as promote an attractive, investor-friendly fiscal environment," Abad added.

To continue and further strengthen engagement with non-government stakeholders, the government will be formalizing a Philippine Open Government Partnership by March 2012, which will provide a standing forum for regular public consultation on OGP implementation and related open government issues. Government and civil society representatives from the Philippines will also will be attending the upcoming OGP Annual Meeting in April 2012, where they will be engaging with other OGP countries and sharing updates on how the GGAC is being implemented.

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9:00 AM





US report: Rampant corruption in Philippines enables human traffickers

By [Louis Bacani](#) (philstar.com) | Updated June 20, 2013 - 5:05pm



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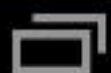
MANILA, Philippines - "Rampant corruption" in all government levels weakened efforts against human trafficking in the Philippines, which remains non-compliant to international anti-trafficking standards, a United States report recently said.

In the Trafficking in Persons Report 2013 of the US Department of State, the Philippines retained its Tier 2 status, which is given to countries whose governments do not fully comply with the Trafficking Victims Protection Act's minimum standards but are but are making significant efforts to do so.

"The Philippines is a source country and, to a much lesser extent, a destination and transit country for men, women, and children subjected to sex trafficking and forced labor," the report said.

It noted that a significant number of Filipino migrants --professionals and domestic workers alike-- suffer physical and sexual abuse while human trafficking within the country also remains a significant problem.

"People are trafficked from rural areas to urban centers including Manila, Cebu, the city of Angeles, and increasingly cities in Mindanao, as well as within other urban areas and tourist destinations such as Boracay, Olongapo, Puerto Galera, and Surigao," the report explained.



9:00 AM



CHINA MEDIA WARNS OF 'COUNTERSTRIKE' VS PH

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28-Jun-13, 4:34 PM | Ben Arnold O. De Vera, InterAksyon.com

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28-Jun-13, 4:23 PM | Darwin G. Amojelar, InterAksyon.com

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28-Jun-13, 4:01 PM | Krista Angela M. Montealegre, InterAksyon.com



'Pervasive' corruption, restrictive Constitution remain Philippine trade barriers, USTR says

By: Ben Arnold O. De Vera, InterAksyon.com
April 2, 2013 5:20 PM



Photo from www.deborahswallow.com

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MANILA - "Pervasive" corruption in the Philippines and Constitutional restrictions on foreign business remain barriers to enhancing trade and investment relations between Manila and Washington, the Office of the US Trade Representative (USTR) said on Tuesday.

"The Aquino administration continues to implement the anti-corruption reforms outlined in its Philippine Development Plan 2011-2016 and has committed to actively pursue corruption charges involving prominent public officials. Nevertheless, corruption remains a pervasive and longstanding problem in the Philippines and one that can place US companies at a disadvantage in the Philippine market," the USTR said in its 2013 National Trade Estimate Report on Foreign Trade Barriers.

"Both foreign and domestic investors express concern about the propensity of Philippine courts and regulators to stray beyond matters of legal interpretation into policymaking and about the lack of transparency in judicial and regulatory processes. Some also have reported cases of courts being influenced by bribery and improperly issuing temporary restraining orders to impede legitimate commerce," the report read.

The USTR also cited two "significant restrictions" that impact on foreign investment flows into the Philippines—the Foreign Investment Negative List (FINL) and the Philippine Constitution.

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IN THE NEWS

New Covenant to Curb Media Corruption in Philippines Ahead of Midterm Elections

January 30, 2013

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By Maribel Buenaobra and Jerryll Reyes

Ahead of May 2013 midterm elections in the Philippines, media organizations and political parties signed last week the “[Covenant Against Media Corruption 2013](#),” an agreement that marks a significant step toward curbing rampant corruption in the media. Veteran journalist [Marites Vitug](#) of Rappler, called the covenant a “milestone in itself in contemporary media history.”



Corruption in the media is particularly common during election season. The new covenant aims to curb corruption ahead of midterm elections in May.

The covenant commits the signatories – both media practitioners and political parties and candidates – to reject engaging in acts that contribute

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The covenant commits the signatories – both media practitioners and political parties and candidates – to reject engaging in acts that contribute to corruption in the media, which has consistently marred Philippine elections. This is welcome news, as [corruption has significantly damaged Philippine society](#) by creating a culture of impunity whereby corrupt officials are not prosecuted and media practitioners turn a blind eye or do not expose corrupt practices. To date, the media, considered the gatekeepers of information, have not had to adhere to the highest ethical and journalistic standards and have typically assumed the roles of publicists and spin doctors for politicians and candidates. Information, which is supposedly accessible to the public, becomes a commodity and is sold to the highest bidder, particularly during election season. In the Philippines, there are well-known accounts of politicians and candidates keeping a “media payroll” especially during election seasons to secure favorable coverage from reporters. There have also been instances when radio broadcasters, particularly based in the provinces, sell airtime to politicians to augment their income.

Looking at the 2013 elections as an opportunity to change these practices and eventually help define the landscape of Philippine media and its ethical standards, Media Nation focused on the issue of corruption at its [ninth annual gathering](#), organized by Pagbabago@Pilipinas, in November. For almost 10 years, Media Nation has served as an annual gathering and retreat for the media to discuss various issues that persistently hound their work and profession, from the challenges of political reportage, and violence against journalists, to the media’s role in nation-building. More significantly, the annual event provides an opportunity for them to reflect on their mission, revisit their role as gatekeeper of information, and renew their commitment to public service. The Asia Foundation has helped convene the event since the very first Media Nation 1 in 2004.

Of course, the issue of corruption is [nothing new in the media](#): the Philippine Center for Investigative Journalism (PCIJ) published two editions of a book, *News for Sale*, in 1998 and 2004, tackling the pervasive and deep-rooted issue of corruption in the Philippine media taking place most particularly during election years and campaign periods. In response to reported incidence of media corruption, media outlets have tried to address the issue through strict guidelines and policies which are enforced through Codes of Conduct and Ethical Standards. For instance, major networks such as ABS CBN and GMA 7 provide a cap or limit to the amount or value of gifts that can be received by a reporter or journalist. But these codes of conduct and ethical standards are clearly not adequate in addressing media corruption.

The covenant signing was the first time that media practitioners and organizations have come together with people from opposite sides of the fence – candidates and political parties – to clean up their ranks to bring greater accountability in the Philippine media. And, steps are already being taken. On the heels of the signing, the Secretary General of one of the major parties issued a memo announcing their support explaining the covenant

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The covenant signing was the first time that media practitioners and organizations have come together with people from opposite sides of the fence – candidates and political parties – to clean up their ranks to bring greater accountability in the Philippine media. And, steps are already being taken. On the heels of the signing, the Secretary General of one of the major parties issued a memo announcing their support, explaining the covenant, and encouraging the cooperation of all their local candidates.

Maribel Buenaobra is The Asia Foundation’s director of Programs and Jerryll Reyes is a program officer, both in the Philippines. They can be reached at mbuenaobra@asiafound.org and jreyes@asiafound.org, respectively. The views and opinions expressed here are those of the individual authors and not those of The Asia Foundation.

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Philippine President Accused of Corruption



By Mark Litke
M A N I L A, Philippines, Dec. 7

For 20 years, he was a movie star, a matinee idol always cast as the tough-fisted hero, fighting for the poor.

Now, after only two years as president, Joseph Estrada has been cast as the villain in what sounds more like a B-movie plot.

Many say, in real life, he's a crook.

Luis Singson, a governor gambling kingpin, and one-time ally of the president says he personally gave Estrada more than \$10 million in kickbacks from an illegal gambling racket.

He says Estrada then ordered him killed, to shut him up.

Estrada's not just a greedy person, Singson says.

It's just like the mafia, he says. "He's a gangster."

Money Issues

Estrada denied the charges. "I did not accept a single cent," he says.

But his B-movie plot has since become stranger. Others close to the president have revealed what Estrada was up to when he should have been governing — all night parties at the presidential palace, with drinking binges and heavy gambling.

They also said he signed decrees to help his business cronies, and spent millions of dollars on mansions for his three mistresses.

Meanwhile, the country's economy was crumbling from mismanagement.

A Theatric Challenge

Estrada could be acquitted in his impeachment, but many in the Philippines are betting he will not survive the public uproar over his

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"The citizen can bring our political and governmental institutions back to life, make them responsive and accountable, and keep them honest. No one else can."

John W. Gardner, US Secretary of Health and Education, 1965-68

Philippine Corruption

Officials Ignoring DILG Orders to Stop Personalizing Public Projects

Friday, 21 January 2011 Alan Davis



A public-spirited citizen from Samar has just sent us in a series of photos and a complaint that government officials there appear to be in clear breach of a circular from the Department of the Interior and Local Government (DILG) banning the use of "names or initials and/or images or pictures of government officials in billboards and signages of government programs and projects."

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PPTRP holds

6th budget transparency reporting in Dipolog City May 23

Thursday, 02 June 2011 PPTRP



Wednesday, 25 May 2011 PPTRP

The Philippine Public Transparency Reporting Project (PPTRP) held its 6th training on advanced transparency and anti-corruption reporting called "Numeracy for Journalists, Civil Society Organizations and Citizens" on May 23 at the Top Plaza Hotel in Dipolog City.

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PPTRP meets NBN ZTE scam whistle blower Rodolfo Lozada May 9



Rodolfo "Jun" Lozada, the former CEO of the Philippine Forest Corporation who later disclosed explosive information on the anomalous USD 329 million NBN-ZTE deal that nearly brought down the presidency of Gloria Macapagal Arroyo, shared his views May 9 with the Philippine Public Transparency Reporting Project on continuing the fight against corruption and for genuine transparency under the new administration.

End-of-Project Survey RESULTS

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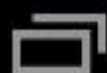
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2013 Index of Economic Freedom



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Overall Score: 58

World Rank: 97

Region Rank: 17 of 41



• Economic Summary

The Philippines' economic freedom score is 58.2, making its economy the 97th freest in the 2013 Index. Its score is 1.1 points higher than last year, with notable improvements in investment freedom and freedom from corruption outweighing a decline in business freedom. The Philippines ranks 17th out of 41 countries in the Asia-Pacific region, and its overall score is slightly below the world average.

Weathering the ongoing global economic slowdown with a high degree of resilience, the Philippine economy has been on a steady path of economic expansion, growing at an average annual rate above 4.5 percent over the past five years. The government has pursued a series of legislative reforms to enhance the entrepreneurial environment and develop a stronger private sector to generate broader-based job growth.

Nevertheless, institutional challenges require deeper commitment to reform. Although the perceived level of corruption has declined in recent years, more effective anti-corruption measures need to be institutionalized. The inefficient judiciary remains susceptible to political interference and does not provide strong and transparent enforcement of the law, undermining prospects for long-term economic development.

• Rule of Law

The rule of law remains uneven, and the legal framework is deficient in independence and efficiency. The cumbersome court system and loose regard for contracts continue to cause concern. The judiciary is susceptible to political interference. The Chief Justice was removed from office in 2012 after being convicted of corruption. Corruption is a pervasive and long-standing problem in the Philippines.

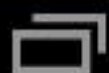
• Limited Government

The top income tax rate is 32 percent, and the top corporate tax rate is 30 percent. Other taxes include a value-added tax (VAT) and an environmental tax. The overall tax burden equals 12.1 percent of total domestic income. Government spending is equivalent to 18.1 percent of GDP. Public debt has hovered around 40 percent of GDP. Efforts to narrow the budget gap have brought credit upgrades from some agencies.

• Regulatory Efficiency

The business start-up process remains time-consuming. Launching a business takes 16 procedures and 36 days. The time involved in completing licensing requirements has been notably reduced, and the cost of completing them is slightly more than the level of average annual income. The labor market remains structurally rigid, although existing regulations are not particularly burdensome. Inflationary pressures have been building.

• Open Markets



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02/16/2012

Corruption in the Philippines is "like a dagger pointed at our hearts," Manila's archbishop says

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ARCHBISHOP LUIS ANTONIO TAGLE

Exclusive interview with Archbishop Tagle of Manila speaks about some of the main challenges facing the Church in the most Catholic country in Asia

GERARD O'CONNELL

ROME

The widespread corruption in the Philippines, the most Catholic country in Asia, "is like a dagger pointed at our hearts, our Catholic hearts", **Archbishop Luis Antonio Tagle** said in an exclusive interview on February 9, in which I asked about some of the challenges he faces as the new archbishop of Manila.

On **13 October 2011**, Pope Benedict XVI appointed him as archbishop and spiritual leader of **2.8 million Catholics in the capital city of this south-east Asian country** with more than 7000 islands and a population of **94 million people**, the overwhelming majority of whom are Catholic.

Cardinal **Gaudencio Rosales** handed over the symbols of office to his 54 year-old charismatic successor on December 12 during mass for his installation in Manila cathedral.

During his recent visit to Rome, I asked him about the challenges facing the Church in the Philippines as he begins his ministry as Archbishop of Manila.

Q. What are the main challenges you see as you begin your ministry as Archbishop of Manila?

A. To be existential about it, at the moment my biggest concern is how to slide into the new archdiocese with the weight of its history, the weight of tradition, with Manila being the centre of practically everything in the Philippines – political, economic and so. I am at that stage of getting to know the issues.

Some things are constant, of course: the formation of priests where this whole sexual misconduct problem is also related, the formation of the lay people, and the problem of the poor – the teeming masses of the poor. These are constant concerns wherever you find yourself. Right now I am in that mode of getting to know the new diocese and seeing where the calling for renewed response is to be heard.

Of course there are national issues in the Philippines, like corruption in government, making government officials accountable too for misdemeanors in the past and for the corruption etc.

Now since Manila is not the Philippines – this is one of my concerns too, especially in the Church - I do not want to make it

Overview of corruption and anti-corruption in the Philippines

Corruption is a significant obstacle to good governance in the Philippines. A review of recent literature suggests that all levels of corruption, from petty bribery to grand corruption, patronage and state capture, exist in the Philippines at a considerable scale and scope. Significant efforts have been made to combat corruption, which include putting in place legal and institutional frameworks, as well as efforts by civil society organisations and the media. Donor agencies are also actively involved in building capacity to curb corruption in the Philippines. The success of these initiatives, however, is far from guaranteed and many observers believe that structural obstacles such as entrenched cronyism continue to undermine anti-corruption efforts.

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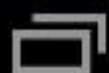
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A There is a long history of graft and corruption within the government of the Philippines. This corruption reached its apex during the height of the Marcos regime. Corruption and thievery was so bad under the rule of Ferdinand Marcos that in the late 1980s, the Guinness Book of Records listed the Philippines as the all-time most corrupt government in the history of the world. The Marcos government was labeled a kleptocracy, literally meaning that it was a government ruled by thieves. A kleptocracy can be defined as a dishonest form of governmental corruption where the government exists solely to increase the personal wealth and power of its officials and the ruling class without regard for the wider population. From the years 1972 to 1983 the United States provided \$2.5 billion in bilateral military and economic aid to the Marcos regime, and about \$5.5 billion through multilateral institutions such as the World Bank. Marcos took a large percentage of the United States aid money for himself and his cronies. In 1986, 56 Filipino Assemblymen signed a resolution calling for the impeachment of President Marcos for alleged diversion of U.S. aid for personal use, citing a July 1985 San Jose Mercury News expose of the Marcoses' multi-million dollar investment and property holdings in the United States. The properties allegedly amassed by the Marcos family were the Crown Building, Lindenmere Estate, and a number of residential apartments (in New Jersey and New York), a shopping center in New York, mansions (in London, Rome and Honolulu), the Helen Knudsen Estate in Hawaii and condominiums in San Francisco, California. Bribery, embezzlement, vote buying and illegal gambling were rampant under Marcos rule in the Philippines. Marcos looted billions of dollars from the Filipino treasury, and the corruption reached its high-point with the assassination of Marcos' political opponent Benigno Aquino. Graft has subsided in recent years, and in 2007 the Philippines ranked last place in the 13 Asian economies that were studied. More reference links: unpan1.un.org. www.britannica.com



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[What Is Corruption](#)

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Basic Cause of Government Corruption By Atty. Marlowe Camello

One of our intelligent critics, Mr. Lauro Purcil, about the adoption of the jury systems, offered the following comment:

"Corruption, as stated in several research studies I read is merely a symptom of a greater defect. That defect is both identified as superiority and inferiority complexes of men and women."

This writer agrees. Unless we first look for the basic cause of government graft and corruption, there is no way we shall be able to find its fundamental solution. Senate investigations are not the solution. It is all broahas for nothing.

Corruption is not the basic cause that bewitch Philippine society and it is true that it is only a symptom of an underlying fundamental cause. **JUSTICE DELAY**, which is no justice at all, is the **ROOT CAUSE of Government Corruption**. By the time the DOJ has caught up with powerful crime offenders, the crime offenders have already fattened their bank accounts, their wallets, and their "stomach," literally and the eyewitnesses against them are already dead, kidnapped, or murdered (like in the Philip Pestanio case), or has suffered Alzheimer's disease or have left to reside in other countries.

The real cause behind corruption is absence of a "respectable justice system". Philippine justice is not credible, and most of the Filipino people are losing respect for it, because it can not enforce the rule of law against prominent characters and powerful corrupt government officials. Philippine justice is "POLITICALLY ADULTERATED" which means that it is more dominated by politicians who consider themselves the superior elites of society at the expense of the rights of the common people.

The required solution to government graft and corruption, is therefore **JUSTICE REFORM**.

Unfortunately, these so-called elites of society led us to believe that the common people are intellectually inferior because they, the common people, have inferior education so much so that politicians think they are the so-called "guiding light" of the people WHICH IS NOT TRUE. Why?

Because they, the politicians, are the most notorious abusers of the law where they feel they can simply steal the bounty of the people and cannot be made accountable for their wrongful acts, "thanks" to the Philippine justice system that they can control at will.

The **solution**, therefore, to the above is to **ACTIVATE the sovereign power of the people** that has been enshrined in Article II, Section 1, of the constitution which says: **"Sovereignty resides in the people and all government authority emanates from them."** The politicians in the high places of government have never recognized this people's sovereign power and authority, except only during election time for their

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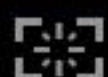
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Beating Corruption in Philippines

Written on : May 22, 2012

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The issue of corruption in the Philippines has once again [hit international newspapers](#) with reports that the chief justice of the Supreme Court, Renato Corona ([currently undergoing an impeachment trial](#) before the Philippine Senate), had dozens of dollar accounts with millions of dollars flowing through them. Of course, reports on corruption are continually in the Philippine media.

As I have [quoted](#) the Political & Economic Risk Consultancy (PERC) before, "the media, even more than the courts, is the forum in which all sides try to wage their battles of defamation." I've repeatedly written about corruption, and The Asia Foundation has supported efforts to bring more clarity to the discussion – to go beyond politicized battles – most thoroughly represented in the book by Michael Johnston.

A year ago there was another impeachment case against the former ombudsman (anti-graft prosecutor) that led [The Economist](#) to ask cynically, "Progress or Payback?" Now, one year on, we are faced with the same conundrum: Is the trial [of the chief justice](#) part of a political vendetta (since he was perceived to be protecting former President Arroyo), or just the next logical step in removing blockages to President Aquino's successful 2010 campaign slogan, "If there's no corruption there's no poverty?" The plain fact of the matter is that for those outside a small circle of decision-makers it's impossible to tell. An optimistic read could point to broader bureaucratic reforms (to which I've pointed in analyzing presidential power) while pessimists might cite PNoy's alleged favoritism to classmates, friends, and shooting buddies.

The purpose of this blog isn't to argue either the pessimistic or optimistic case. Rather, it's to try to better understand the political economy structure of corruption so as to be able to point to some directions forward.

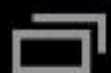
A long-standing starting point for understanding the logic of corruption is Robert Klitgaard's [formulation](#): $C = M + D - A$ (Corruption = Monopoly + Discretion – Accountability).

That is, when someone has the monopoly over decisions on how to do things (hire people, contract roads, purchase supplies) and a wide range of discretion in making decisions, there's likely to be more corruption – which can be reduced by introducing accountability mechanisms like transparency of information, independent audits, and the like. Using this heuristic, the Foundation has supported partners in the Philippines working on procurement (particularly with the Departments of Education and Health), cities whose mayors wish to reduce corruption so as to be more investor-friendly, and general civil society (including business associations) efforts to increase accountability.

A recent paper introduces a considerably more complex formal model that includes a bureaucratic decision-maker, different types of clients with differing willingness and ability to pay, and variations in rules about prices, testing, and allocation of the (abstract) good being provided. A warning to fellow non-economists: slogging through the equations and derivations can be slow. The general logic is clear and some of the implications are interesting, such as the suggestion that "red tape" is more likely in governments serving the poor since poor people have less ability to pay than what a service is worth to them (and thus are more willing to endure red tape).

In checking the formal abstract model against what is known about corruption in the real world, the authors note success stories such as those related by Klitgaard. As is the experience with our programming in the Philippines with cities or government agencies, these anti-corruption successes "all seem to involve a person at the top of each institution who was eager to implement" reforms. But then the question arises: why aren't such examples more frequent or sustained? Why don't leaders pursue these reforms more often?

Politics, of course, is the answer. Repeatedly, in the Philippines it has been demonstrated that reducing bureaucratic corruption in particular agencies, or in particular cities, is possible with the cooperation of the leaders at the top and in partnership with citizens, businesses, and NGOs. But such successes do not yet seem to touch political corruption – the use of corruption to gain, keep, and exercise power as witness the "hello garci" scandal regarding the 2004 election in the Philippines and the continued pervasiveness of money politics. This is where the analysis of Michael Johnston is valuable





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POLITICS

Polls close after Philippines vote on Aquino agenda, reforms, corruption

© Reuters/Erik De Castro

Midterm polls have closed in the Philippines. Imelda Marcos, Manny Pacquiao and other political names dominated ballots to gauge popular support for the president's anti-corruption drive and other reforms.

Polling started at 7 a.m. (2300 GMT) and ended at 7 p.m., with results expected Wednesday. President Benigno Aquino III called for the midterm polls in which voters will elect thousands of positions, from local leaders to national legislators as a referendum on his efforts to transform a corrupt political system and an underperforming economy.

"The president is asking voters to put their confidence in those on the administration slate to help him carry out the rest of his reform agenda," presidential spokeswoman Abigail Valte told the news agency AFP.

Fifty-two million registered to elect 18,000 officials, including half the 24-member Senate and nearly 300 representatives. Concerns include the potential failure of voting machines in regions prone to blackouts. The official election watchdog received reports of breakdowns, including near Manila, the capital.

The opposition is led by deposed President Joseph Estrada and Vice President Jejomar Binay, who has emerged as the administration's rival, potentially positioning himself for the 2016 presidential race. His daughter is also running for the opposition, which has urged voters to keep the legislature independent.

"If (the Senate) would be filled with the president's allies, they may not point out the wrong that's being done," said Ernesto Maceda, a candidate for the United Nationalist Alliance.

Famous names

Senate candidates include Aquino relatives, Binay's daughter, and the sons of the sitting chamber president, a late national president, and Estrada, the deposed president, as well as the children of former senators. There is also the possibility that a pair of siblings will serve in the chamber simultaneously. Fifteen current senators have relatives serving in elected positions.

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Polls close after Philippines vote on Aquino agenda, reforms, corruption

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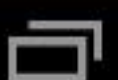
Midterm polls have closed in the Philippines. Imelda Marcos, Manny Pacquiao and other political names dominated ballots to gauge popular support for the president's anti-corruption drive and other reforms.

Polling started at 7 a.m. (2300 GMT) and ended at 7 p.m., with results expected Wednesday. President Benigno Aquino III called for the midterm polls in which voters will elect thousands of positions, from local leaders to national legislators as a referendum on his efforts to transform a corrupt political system and an underperforming economy.

"The president is asking voters to put their confidence in those on the administration slate to help him carry out the rest of his reform agenda," presidential spokeswoman Abigail Valte told the news agency AFP.

Fifty-two million registered to elect 18,000 officials, including half the 24-member Senate and nearly 300 representatives. Concerns include the potential failure of voting machines in regions prone to blackouts. The official election watchdog received reports of breakdowns, including near Manila, the capital.

The opposition is led by deposed President Joseph Estrada and Vice President Jejomar Binay, who has emerged as the administration's rival, potentially positioning himself for the 2016



11:35 AM



Prostitution in the Philippines

Prostitution in the Philippines is illegal. It is a serious crime with penalties ranging up to [life imprisonment](#) for those involved in [trafficking](#). It is covered by the Anti-Trafficking in Persons Act.^[1] [Prostitution](#) is sometimes illegally available through [brothels](#) (also known as casa), bars, [karaoke bars](#) (also known as KTVs), [massage parlors](#), street walkers and [escort services](#).

As of 2009, one source estimated that there were 800,000 women working as prostitutes in the Philippines, with some of them believed to be underage.^[2]

Prostitution in various regions

Prostitution caters to local customers and foreigners . Media attention tends to focus on those areas catering to [sex tourism](#), primarily through bars staffed by [bargirls](#). Cities where there is a high incidence of prostitution are [Angeles City](#), [Olongapo](#), [Subic Bay](#) and [Pasay City](#)^[3] , with the customers usually foreign businessmen from [East Asian](#) and [Western](#) nations.^[3]

Prostitution in [Olongapo City](#) and Angeles City was highly prominent during the time of the U.S. military bases called [Subic Bay Naval Base](#) and [Clark Air Base](#), respectively.^{[4][5]} When [Mount Pinatubo](#), a volcano, erupted in 1991, it destroyed most of Clark Air Base and the US closed it down in [1992](#).

Most of the associated prostitution trade closed with it, but when the mayor of [Manila](#), [Alfredo Lim](#), closed down the sex industry area of [Ermita](#) in Manila during his first term, many of the businesses moved to Angeles, finding a new customer base among sex tourists.^[6]

Other tourist areas such as [Cebu](#) have also developed a high profile prostitution industry.

Violence and coercion against prostitutes

For information about [Human Trafficking](#) and [Child Prostitution in the Philippines](#) please see [Human trafficking in the Philippines](#)

Women and children involved in [prostitution](#) are vulnerable to [rape](#), [murder](#), [AIDS](#) and other [sexually transmitted diseases](#).^[7]

Surveys of women working as masseuses indicated that 34 percent of them explained their choice of work as necessary to support poor parents, 8 percent to support siblings and 28 percent to support husbands or boyfriends.^[8] More than 20 percent said the job was well paid, but only 2 percent said it was easy work and only 2 percent claimed to enjoy the work.^[8]

Over a third reported that they had been subject to violence or harassment, most commonly from the police, but also from city officials and gangsters.^[8]

A survey conducted by the International Labor Organization revealed that in the experience of most of the women surveyed, prostitution is one of the most alienating forms of labor.^[8] Over 50 percent of the women surveyed in Philippine massage parlors said they carried out their work "with a heavy heart," and 20 percent said they were "conscience-stricken because they still considered sex with customers a sin."^[8] Interviews with Philippine bar girls revealed that more than half of them felt "nothing" when they had sex with a client, the remainder said the transactions saddened them.^[8]

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Alleged Underage Prostitution in Philippines



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Underage Prostitution in Philippines



Arthur Benjamin, a 49-year-old Texan, told ABC News he owns Crow Bar, one of the many small, dingy bars near the coastline of Subic Bay in the western Philippines that is packed with older foreign men ogling young Filipino women. (ABC News)

AUTO START: ON OFF



By ALEXANDER MARQUARDT (@marquardt) and ALEX WATERFIELD
SUBIC BAY, The Philippines Feb. 25, 2013

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Arthur Benjamin is sitting at the edge of a small stage, wearing a lavender Hawaiian shirt and nursing a bottle of San Miguel Light beer. The 6-foot-6 mustachioed Texan lazily watches the half dozen or so girls dancing rather unenergetically around the stage's pole.

"I forgot your gift again, it's in the car," Benjamin says to one of the girls on stage, shouting above the pop music blaring from the speaker system.

The small, dingy bar, which Benjamin says he owns, is called Crow Bar. It's in a rundown part of the picturesque Subic Bay in the western Philippines, about a three hour drive from the capital, Manila. Home for 50 years to a United States naval base, Subic Bay has become synonymous with foreigners looking for sex in the long string of bars that line the main road along the coast.

The bars in this area are often packed with older foreign men ogling the young Filipina women available for the night for a "bar fine" of around 1,500 Filipino pesos, or just over \$35. Many of the bars are owned and operated by Americans, often former military servicemen who either

Authorities Raid Philippines Bar Suspected of Underage Prostitution

Part 2: Authorities arrest a Texas business man suspected of running a sex ring out of his bar.

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Transcript for Authorities Raid Philippines Bar Suspected of Underage Prostitution

Just as international authorities are closing in on the American man they believe is buying and selling young girls. In a remote corner of the Philippines. Here with more the raid NBC's Alex mark --... **SEE MORE**

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Philippines Investigates Prostitution Ring Charges

By FLOYD WHALEY
Published: June 24, 2013

MANILA — The Philippine government is investigating allegations that its diplomatic personnel have trafficked Filipino women in the Middle East who were seeking refuge, the foreign secretary said Monday.

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Philippine diplomatic and labor officials are alleged to have forced distressed Filipino women, in countries like Kuwait and Jordan, into prostitution in return for safe passage back to the [Philippines](#).

“There are allegations that this has become institutionalized in terms

of the establishment of sex rings and so forth,” the Philippine secretary of foreign affairs, Albert del Rosario, said at a Monday news conference.

“Investigations are being conducted to ascertain the validity of these allegations,” he said.

The investigation by Mr. del Rosario’s department has involved the recalling of 13 heads of diplomatic missions throughout the Middle East, Hong Kong, Singapore and Malaysia. The ambassadors were not implicated in the allegations but were called upon to provide information, he said.

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Prostitution in the Philippines

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 - 7.5 Republic Act 6955 - Mail Order Brides
 - 7.6 Republic Act 8042 - Migrant Workers and Overseas Filipinos Act
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[\[edit\]](#) Sources

Prostitution in Philippines is available through brothels (also known as casa), bars, karaoke bars (also known as KTVs), Massage Parlors, and escort services. Prostitution is illegal and a serious criminal offence in the Philippines.

[\[edit\]](#) Statistics

The Coalition Against Trafficking in Women - Asia Pacific (CATW-AP)[1] [🔗](#), quoting from Kyodo News, estimated that in 1998 there were 400,000 prostituted women in the Philippines.^{[1][2]} The International Labor Organization estimated that in 1993/94 there were nearly half a million prostitutes in the country.^[3] A 1997 report put the number of child victims of prostitution at 75,000 in the Philippines.^[3] Despite government warnings, more and more Asians go to other countries for economic reasons. The number of entertainers who go abroad has increased tremendously.

The Philippines is recognized as one of the countries with the highest number of children involved in prostitution. Children are forced to work up to 20 hours a day and are expected to service as many as 100 customers each week. A 2005 estimate, states that it is estimated 150,000 girls work as prostitutes, some as young as six years old. [4]

An Australian Government and Australian Law Reform Commission investigation into prostitution in the Philippines states, "Girls are quickly forced into prostitution". "Corruption in the police force and among politicians is reported to be prevalent".^[5]

A survey conducted by the International Labor Organization] reveals that in the experience of most of the women surveyed, prostitution is one of the most alienating forms of labour.^[3] Over 50 per cent of the women surveyed in Philippine massage parlours said they carried out their work "with a heavy heart," and 20 per cent said they were "conscience stricken because they still considered sex with customers a sin."^[3] Interviews with Philippine bar girls revealed that more than half of them felt "nothing" when they had sex with a client, the remainder said the transactions saddened them.^[3]

Surveys of women working as masseuses indicated that 34 per cent of them explained their choice of work as necessary to support poor parents, 8 per cent to support siblings and 28 per cent to support husbands or boyfriends.^[3] More than 20 per cent said the job was well paid, but only 2 per cent said it was easy work and only 2 per cent claimed to enjoy the work.^[3] Over a third reported that they had been subject to violence or harassment, most commonly from the police but also from city officials and gangsters.^[3]

[\[edit\]](#) Sex Slavery in Puerto Galera

Puerto Galera is a notorious pedophile sex resort on Mindoro Island three hours south of Manila. Children as young as six to twelve years have been trafficked to foreign pedophiles.^[6]

[\[edit\]](#) Sex Slavery in Subic Bay

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SEX SLAVES OF SAUDI PRINCES FROM PHILIPPINES

Two young women, aged 19 and 20, came out today to speak of their tragic experience in the hands of an Arab royalty. Having been harassed with suits of libel and estafa by their own perpetrators, the two women decided to disclose to the public the sexual abuse they suffered in a press conference organized by the Kanlungan Center Foundation, Inc. and the Coalition Against Trafficking in Women – Asia Pacific (CATW-AP).

Anna and Lina were recruited to work as "chambermaids" in Saudi Arabia in January, 2005. During the processing period, they were made to "model" various hairstyles and were photographed and videoed. Their ages in their passports were changed, such as Anna's, from 19 to 23. Before they left, they were accompanied to shop for expensive clothes – including make-up and t-back under wears – by their local recruiter.

When they arrived at the airport, officials noticed the inconsistency in their documents as their passport indicated that they will work as Janitors, their employment contract cited 'chambermaid', and their POEA papers indicated 'nurse'. A man, known to the local recruiter assisted them and facilitated their exit, towards Saudi Arabia.

Arriving in Damam in April 2005, they were fetched and brought to an enormous house. They were not made to work for a week. When they asked the 'caretaker' inside the house as to what their work will be, Lina was told that they will be sex slaves. Anna and Lina were very scared and wanted to go home to the Philippines immediately but they could not leave the villa. The following day, a man referred to as the Prince or Chairman by the caretaker arrived and the women were ordered to enter his room and immediately take their clothes off. The two were shaken and begged the Prince to allow them to go home, as they cannot do what is being asked of them to do. They stated that they don't like that kind of job, but the



Lina decided to call her family and told them that she has become homesick and would want to go home, not disclosing what happened so as not to make her parents worry. Lina's parents immediately went to the agency, and talked to the Philippine recruiter. In May 2005, they were able to return to the Philippines. After a week, the nightclub owner for whom the two women were made to work before going to Saudi Arabia, brought Lina to a doctor for medical examination. When Lina inquired on the medical results, the nightclub owner mentioned that she indeed was raped. Lina was suffering from deep humiliation but decided to keep the matter to herself. The nightclub owner and the recruiter promised Lina that they will give her a vehicle as long as she doesn't reveal her experience to her parents. Lina still opted to file cases with the Philippine Overseas Employment



Lina decided to call her family and told them that she has become homesick and would want to go home, not disclosing what happened so as not to make her parents worry. Lina's parents immediately went to the agency, and talked to the Philippine recruiter. In May 2005, they were able to return to the Philippines. After a week, the nightclub owner for whom the two women were made to work before going to Saudi Arabia, brought Lina to a doctor for medical examination. When Lina inquired on the medical results, the nightclub owner mentioned that she indeed was raped. Lina was suffering from deep humiliation but decided to keep the matter to herself. The nightclub owner and the recruiter promised Lina that they will give her a vehicle as long as she doesn't reveal her experience to her parents. Lina still opted to file cases with the Philippine Overseas Employment Administration (POEA) and the Department of Justice against her traffickers. She states, "Nagpumilit akong umuwi dahil hindi ko masikmura o hindi ko kaya ang maging prostitute."

"I insisted on going home because I couldn't stand being a prostitute."

In March 2006, Anna was offered P 25,000/- by the recruiter to submit a statement countering Lina's charges. In the same year, Anna was given an affidavit to memorize for the POEA hearing. Anna decided to take Lina's side.

Both pray that justice will be served, even as at least ten libel and estafa suits have been filed against them and Lina's mother to harass the two victims. Anna herself stayed overnight in jail after having been served an arrest warrant for estafa, filed by her recruiters against her. DOJ Secretary Raul Gonzales even blamed Lina's parents for allowing their daughter to leave.

After having approached various government agencies, the victims came to Kanlungan Center Foundation, Inc., an NGO helping migrant workers who then sought the help of the Coalition Against Trafficking in Women – Asia Pacific (CATW-AP). Two legal groups are now helping the victims pro-bono, these are Women LEAD, a member organization of CATW-AP and the Quisumbing Torres Law Office.

"The Anti-Trafficking Law understands the vulnerability of victims to trafficking, given dire poverty, thus the statement of the DOJ Secretary reveals lack of understanding not only of the law but the pervading situation of Filipinos who are desperate for a living,"

States Jean Enriquez, Executive Director of CATW-AP. Lina's father is a driver, while Anna's father is a janitor. The mothers of both are unemployed.

Loida Bernabe, lauds the victims' courage, saying, "we hope that their brave disclosure will stop further victimization of Filipinas to sexual slavery, particularly in Saudi Arabia."

Organizations such as Woman Health, Bagong Kamalayan, the Women's Crisis Center PREDA in Olongapo City, IMA Foundation, BUKLOD, SALIGAN, and other organizations fighting trafficking, came to the Press Conference



Human Trafficking & Modern-day Slavery

In the early years of the 21st Century

gvnet.com/humantrafficking/Philippines.htm

Republic of the Philippines

Although the general macroeconomic outlook improved significantly in recent years, the economy still faces several long term challenges. The Philippines must maintain the reform momentum in order to catch up with regional competitors, improve employment opportunities, and alleviate poverty. The Philippines will need still higher, sustained growth to make progress in alleviating poverty, given its high population growth and unequal distribution of income. [The World Factbook, U.S.C.I.A. 2009]



The Philippines is a source, transit, and destination country for men, women, and children trafficked for commercial sexual exploitation and forced labor. A significant number of Filipino men and women who migrate abroad for work are subjected to conditions of involuntary servitude in Bahrain, Brunei, Canada, Cote d'Ivoire, Cyprus, Hong Kong, Japan, Kuwait, Lebanon, Malaysia, Palau, Qatar, Saudi Arabia, Singapore, South Africa, Taiwan, Turkey, and the United Arab Emirates. Muslim Filipina girls from Mindanao were trafficked to the Middle East by other Muslims. - U.S. State Dept Trafficking in Persons Report, June, 2009 [\[full country report\]](#)

CAUTION: The following links have been culled from the web to illuminate the situation in the Philippines. Some of these links may lead to websites that present allegations that are unsubstantiated or even false. No attempt has been made to validate their authenticity or to verify their content.

*** FEATURED ARTICLES ***

Trafficking Of Women And Children

Judge Nimfa Cuesta Vilches, ExpertLaw Library, January, 2004

www.expertlaw.com/library/domestic_violence/Philippines_trafficking.html

[accessed 16 December 2010]

A girl child in the Philippines is discriminated upon early in life due to culture-based and family reinforced gender biases. For instance, despite her special nutritional needs in preparation as future mother and nurturer, the girl child is allotted less food than her father and her brothers. When money for education is scarce, her brothers are given the preference.

The Filipino girl child takes the stereotyped role of her mother who is portrayed as an abused and submissive woman relegated to domestic work. Moreover, the public considers girls and women as sex objects and typifies them as club/bar entertainers, beauty pageant contestants, and racy or pornographic film stars.

The pejorative expectations that Filipino society has on women and children are compounded by problems of extreme poverty; massive labor export; globalization; porous borders; aggressive tourism campaigns; negative portrayal of women by mass media; pornography on-line and internet chat-rooms; the practice of mail-order brides; inter-country adoption; and joint military exercises in the country with visiting forces from abroad. These factors cause women to become easy victims of sex-trafficking and other forms of sexual exploitation either in the Philippines or in countries of destination.

NBI raises alarm on child-organ trafficking

ABS-CBN News Online, 24 Aug 2008

unionssaynotochildlabor.com/nbi-raises-alarm-on-child-organ-trafficking/

[accessed 16 December 2010]

The National Bureau of Investigation alerted the public on Sunday over the rampant smuggling of human organs in the Philippines. The NBI said smugglers are now targeting children who are kidnapped and taken abroad where their organs are sold to foreign nationals. The human



11:50 AM





Child Sex Slave Trade 1/6



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hmthalib

September 4, 2010



Child Sex Slave Trade 1/6

Human trafficking for the purpose of sexual exploitation is a major cause of contemporary sexual slavery. Sexual slavery or forced sexual slavery is the organized coercion of unwilling people into different sexual practices.

The most common destinations for victims of human trafficking are Thailand, Japan, Israel, Belgium, the Netherlands, Germany, Italy, Turkey and the US, according to a report by UNODC. The

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Journeyman Pictures

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Child Prostitution - South Africa

Journeyman Pictures

5 years ago | 4,274,907 views



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But to sleep with her's just a dream



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CRIME

No justice in the Philippines for child sex slaves

THURSDAY, JUNE 17, 2010

BY SHAY CULLEN



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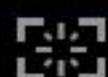
t Filipinas



Meet Free!

The outright dismissal by Philippine prosecutors in Olongapo City of criminal charges of child trafficking for sexual exploitation brought by the National Bureau of Investigation (NBI) against a father and his 33-year-old son, Filipinos with US citizenship, has provoked outrage and anger among defenders of children's rights. The child rights advocates are demanding that charges of child abuse be filed in court by the Department of Justice against the two suspects and that the children be given protection.

One of the victims, a 15-year-old is pregnant, allegedly by the 33-year-old suspect, and the younger 14-year-old sister has multiple lacerations in her sexual organs according to the legal-medical examiner's report. The child states in her sworn affidavit that both men had sexual relations with her and her sister many times and video-taped it. The evidence points to multiple acts of child rape, abuse,





No justice in ...



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PDEA INTENSIFIES DRIVE VS DRUG TRAFFICKING; NAILS BIG-TIME DRUG GROUP LEADER

Friday 20th of July 2012

QUEZON CITY, July 20 (PIA) -- Philippine Drug Enforcement Agency (PDEA) agents arrested a big-time drug syndicate leader Wednesday afternoon, July 18 at the Terminal 3 of the Ninoy Aquino International Airport (NAIA). In a statement, PDEA Director General Jose S. Gutierrez, Jr. identified the suspect as Mark Tan, alias Ronghao Chen, a Chinese national and considered to be one of the big-time drug traffickers in the country. Operatives of the PDEA Intelligence and Investigation Service (IIS) served the warrant of arrest against Tan who was identified as one of the leaders of a big drug syndicate based in Binondo, Manila. According to Guti...

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PhilPost, PDEA make sure that mails do not contain illegal drugs

MANILA, May 8 (PIA) -- Personnel from the Philippine Postal Corporation (PhilPost) and the Philippine Drug Enforcement Agency (PDEA) recently conducted a joint spot inspection at the Central Mail Exchange Center (CMEC), Domestic Road in Pasay City to ensure that parcels are not being used for drug trafficking. In a release, the inspection team was led by PhilPost's Inspection Service Division Director Noel R. Acuña and PDEA's Special Enforcement Service Director Jeoffrey C. Tacio. Using...

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Cebuano news: Konsulado sa Guangzhou misubli sa bahad batok sa drug trafficking

MANILA, Mar. 28 (PIA) -- Mipadayag sa kabalaka ang Philippine Consulate General sa Guangzhou sa padayon nga pagka-aresto sa mga Filipinos tungod sa drug-smuggling sa Hong Kong ug Macau SAR taliwala sa pagkabitay sa upat ka mga Filipino didto sa mainland China niadtong Marso ug Disyembre 2011. Ang konsulado sa miingon nga ang upat ka mga Filipino nga naaresto sa Hong Kong gikan sa Hulyo ngadto sa Nobyembre 2011 paingon sa Guangzhou ug Guangxi diin kamatayon ang penalidad sa kasong drug-smugg...

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30 Mar 2011 PNP-7 CHIEF REMINDS PUBLIC TO BEWARE OF ILLEGAL RECRUITMENT

CEBU CITY, Mar 30 (PIA) -- As the country sympathized with the families of the three Filipinos who were executed before 12 noon today in China due to drug trafficking, the public is again reminded on the dangers of falling victims to illegal recruitment which includes the risk of becoming drug mules. Police Regional Office (PRO) - 7 chief gen. Ager Ontog said the fate of our fellow countrymen was unfortunate especially as one of the three victims was reportedly just a victim of illegal ...

25 Mar 2011 3 OFWS FROM DAVAO REGION FACE ILLEGAL DRUG TRAFFICKING ABROAD

DAVAO CITY, March 25 (PIA) -- While three overseas Filipino workers (OFWs) await their execution on March 30 for being used as drug mules in China, another three residents from the Davao Region are also locked in other jails abroad pending decision of their illegal drug trafficking case. Regional Director Emerson Rosales of the Philippine Drug Enforcement Agency (PDEA-11) bared that two OFWs from Davao del Sur are also in a China jail, while another one from Davao City is in another prison...

23 Feb 2011 SENATOR URGES GOV'T PRISONER-EXCHANGE ARRANGEMENT WITH COUNTRIES HOSTING OFWS

Cebu, Feb. 23 (PIA) -- Senator Chiz Escudero urges the government to work out a prisoner exchange arrangement with countries hosting Overseas Filipino workers (OFWs) thru the Department of Foreign Affairs (DFA) through bilateral treaty. Escudero, Chairman of the Senate Committee on Justice and Human Rights, insisted...

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Western Visayas Region

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PDEA INTENSIFIES DRIVE VS DRUG TRAFFICKING; NAILS BIG-TIME DRUG GROUP LEADER

Friday 20th of July 2012

QUEZON CITY, July 20 (PIA) -- Philippine Drug Enforcement Agency (PDEA) agents arrested a big-time drug syndicate leader Wednesday afternoon, July 18 at the Terminal 3 of the Ninoy Aquino International Airport (NAIA). In a statement, PDEA Director General Jose S. Gutierrez, Jr. identified the suspect as Mark Tan, alias Ronghao Chen, a Chinese national and considered to be one of the big-time drug traffickers in the country. Operatives of the PDEA Intelligence and Investigation Service (IIS) served the warrant of arrest against Tan who was identified as one of the leaders of a big drug syndicate based in Binondo, Manila. According to Guti...

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PhilPost, PDEA make sure that mails do not contain illegal drugs

MANILA, May 8 (PIA) -- Personnel from the Philippine Postal Corporation (PhilPost) and the Philippine Drug Enforcement Agency (PDEA) recently conducted a joint spot inspection at the Central Mail Exchange Center (CMEC), Domestic Road in Pasay City to ensure that parcels are not being used for drug trafficking. In a release, the inspection team was led by PhilPost's Inspection Service Division Director Noel R. Acuña and PDEA's Special Enforcement Service Director Jeoffrey C. Tacio. Using...

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Cebuano news: Konsulado sa Guangzhou misubli sa bahad batok sa drug trafficking

MANILA, Mar. 28 (PIA) -- Mipadayag sa kabalaka ang Philippine Consulate General sa Guangzhou sa padayon nga pagka-aresto sa mga Filipinos tungod sa drug-smuggling sa Hong Kong ug Macau SAR taliwala sa pagkabitay sa upat ka mga Filipino didto sa mainland China niadtong Marso ug Disyembre 2011. Ang konsula sa miingon nga ang upat ka mga Filipino nga naaresto sa Hong Kong gikan sa Hulyo ngadto sa Nobyembre 2011 paingon sa Guangzhou ug Guangxi diin kamatayon ang penalidad sa kasong drug-smugg...

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30

Mar

2011

PNP-7 CHIEF REMINDS PUBLIC TO BEWARE OF ILLEGAL RECRUITMENT

CEBU CITY, Mar 30 (PIA) -- As the country sympathized with the families of the three Filipinos who were executed before 12 noon today in China due to drug trafficking, the public is again reminded on the dangers of falling victims to illegal recruitment which includes the risk of becoming drug mules. Police Regional Office (PRO) 7 chief gen. Ager Ontog said the fate of our fellow countrymen was unfortunate especially as one of the three victims was reportedly just a victim of illegal ...

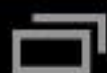
25

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3 OFWS FROM DAVAO REGION FACE ILLEGAL DRUG TRAFFICKING ABROAD

DAVAO CITY, March 25 (PIA) – While three overseas Filipino workers (OFWs) await their execution on March 30 for being used as drug mules in China, another three residents from the Davao Region are also locked in other jails abroad pending decision of their illegal drug trafficking case. Regional Director Emerson Rosales of the Philippine Drug Enforcement Agency (PDEA-11) bared that two OFWs from Davao del Sur are also in a China jail,



11:55 AM





Philippines poll 'hit by drugs trade'

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Karl Wilson Mar 15, 2010

MANILA // Narco-politics has become a major issue in the Philippine election campaign following the release of a US state department report in which it expressed concern that the illicit drug trade may influence the outcome of the May 10 poll.

The state department's 2010 International Narcotics Control Strategy Report, made public March 1, said the illegal narcotics trade "continues to pose a significant national threat, especially in view of the coming national elections". According to the Philippine Drug Enforcement Agency (PDEA), the illegal drugs trade in the country totals US\$6 billion to \$8bn (Dh22bn to 29bn) annually and is growing.

The PDEA has said it is investigating a number of drugs-related cases involving local politicians and has given a list of politicians



The PDEA has said it is investigating a number of drugs-related cases involving local politicians and has given a list of politicians under investigation to the president, Gloria Macapagal Arroyo. The names have not been made public. The acting defence secretary and the president's national security advisory, Norberto Gonzales, said the allegations were "serious". He said the National Intelligence Coordinating Agency had received a number of reports linking some congressmen, councillors and local government officials with drug syndicates or drug lords.

"Narco-politics is a serious concern in our country and is growing," he said. Gilbert Teodoro, a presidential candidate and former defence secretary, said he was aware of the claims made in the state department report but added: "the problem does not involve politicians at the national level". "The problem is at the local and provincial levels especially in some parts of Mindanao," he told the Manila Overseas Press Club on March 5.

The former chairman of the Dangerous Drugs Board, Vicente Sotto, who is running for a Senate seat, said some candidates' campaigns had "probably already been infiltrated" by drug

The former chairman of the Dangerous Drugs Board, Vicente Sotto, who is running for a Senate seat, said some candidates' campaigns had "probably already been infiltrated" by drug lords but were unaware of it. He said the best advice for local politicians is not to accept campaign contributions from unknown sources. The Commission on Elections, which oversees the electoral process, said the reports were "quite alarming" and asked the PDEA to name those candidates who are alleged to be receiving drugs money from traffickers for their campaign.

In a recent editorial, the Philippine Daily Inquirer said: "The good news is no presidential candidate seems to be funded by drug money. The bad news: at the local level, in certain areas, illegal drugs continue to be the gift that keeps on giving - the influence of drug money is real; it makes business sense for operators to place or keep friendly politicians in office, and during elections not too many politicians bother to return cash donations."

According to the 2009 UN World Drug Report, the Philippines ranks fifth in the world in seizures of crystal methamphetamine and remains a significant source country for the

According to the 2009 UN World Drug Report, the Philippines ranks fifth in the world in seizures of crystal methamphetamine and remains a significant source country for the drug in East and South-east Asia and Oceania. The archipelago nation of 7,000 islands with 36,289km of coastline is difficult to police at the best of times because of the country's poorly equipped navy, air force and coastguard.

A report last year by Pacific Strategies & Assessments, a Manila-based economic and political risk consultancy firm, said the Philippines "is not only a transshipment point, but also a key producer of synthetic drugs for all of Asia". Last year the PDEA accused politicians across the country of dipping their hands into the multibillion-dollar illicit drugs trade to raise money for the May 10 elections. But as yet no arrests have been made.

The biggest drug bust involving a politician was in 2001 when the Quezon Town mayor, Ronnie Mitra, was arrested for using city ambulances to ferry shabu, the local name for crystal methamphetamine, worth more than \$21 million. Sentenced to life in 2007, he has remained tight-lipped about who his partners were. Senator Richard Gordon, who is running

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"It could be fund-raising for elections so I suspect narco-politics, but I have no proof. But I have been hearing a lot of rumours. Some are even saying everybody knows who's behind it," Mr Gordon said recently. "I am expressing alarm," he said. "The stories I've heard are that these are wholesale deliveries. Even the PDEA guy who briefed me said there are a lot of drugs in Iloilo and Capiz [Visayas]."

Paul Ledesma, the PDEA director in Western Visayas, said six candidates in the region had been monitored since last year for links to the drugs trade. "We have established their links with known personalities and groups involved in the drug trade," he told the Philippine Daily

Paul Ledesma, the PDEA director in Western Visayas, said six candidates in the region had been monitored since last year for links to the drugs trade. "We have established their links with known personalities and groups involved in the drug trade," he told the Philippine Daily Inquirer. Mr Ledesma said some of the candidates had served as legal counsel for drug dealers and groups, and that others had been monitored because they regularly met with these groups.

He told the paper the candidates were running for various positions, from councillor to congressman in the provinces of Iloilo, Negros Occidental, Antique and Capiz. "The drug groups and personalities had expanded their operations from bribing and influencing law enforcers, members of the judiciary and of the prosecution system to infiltrating the legislative and policymaking bodies," Mr Ledesma told the paper.

He said officials who had friendly relations with drug groups could use their position to protect the operations of the traffickers. "It is common knowledge who these candidates are. But as yet we have no proof to hold water in court. As soon as we have enough evidence, we will file

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Filipino drug traffickers "operating" in Qatar



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2 YEARS AGO

By OMARSC



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1 NOTE

1 COMMENT

Drug traffickers from the Philippines have been smuggling narcotics to Qatar and elsewhere in the region, according to a new report in the *Philippine Star*.

A person cited as an informer in Qatar working with the Philippine National Police told the newspaper:

Drug traffickers from the Philippines have been smuggling narcotics to Qatar and elsewhere in the region, according to a new report in the [Philippine Star](#).

A person cited as an informer in Qatar working with the Philippine National Police told the newspaper:

“The drug traffickers here are using container vans to avoid detection of the illegal drugs that they are transporting. They are wrapping shabu in big foils and insert it at the lower portions of the container vans (chassis), where they put a hole as an entry and exit point of the illegal drugs.”

Shabu refers to a type of methamphetamine used in the Philippines. It’s also known as [Ya ba](#) in other Asian countries, and is not to be confused with [Shabu Shabu](#), the Japanese-style hot pot.

Anyone had any first hand experiences? Feel free to leave an anonymous comment :)

Photo by [Kurt Faler](#) and published under Creative Commons



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Documentary Movie: Sex Tourism in the Philippines



Fri, 07/06/2012 - 19:45

For some reason this vimeo wont load to photoearh, so please go and check it out on vimeo or at ywamolongapo.com

<http://vimeo.com/40326190>

God is so good! A few weeks ago one of the former bar girls, who I met last year at Tamar facebooked me and asked if I would pray about helping her support her kids who are now old enough to go to school. So after I prayed and God told me to support the children monthly, I contacted Ante Virgie (The Leader of Tamar and YWAM Olongapo) to ask how much each student needs for their education per month.

Ante Virgie told me for their School Books, Uniform, School Fees, Project Fee and School Supplies for a term are;

College- \$113

High School- \$57

Elementary- \$45 (Please Click "Read More")

Their School runs on the Quarter System so for less than \$500 a Year, One of the Former Bar Girls could Go to College (All Expenses Paid).

For Less than \$250 a Year, One Former Bar Girl could finish High School or send their own child through High School. (All Expenses Paid)

For Less than \$100 a Year, One Former Bar Girl could send her child to Elementary School. (All Expenses Paid)

God told Me "Monthly" so to support a College Student it's just \$42/month, a High School Student is just \$21/month and an Elementary Student is \$9/month. I thought, how incredibly doable! Then I thought, If that is "Doable" for me (last year I grossed \$11,392.57), there's gotta be someone else out there who can help support these Women and their Children.

A few days went by and I said to God, "If there was a way I could get the word out, like a video that shows the needs of these women, That would be awesome!"

A few more days went by and then Ante Virgie sent me this vimeo clip and a link to their website. I watched the first 5 or so minutes and attempted to post it here, on photoearth.org then I went back and watched the rest of the vimeo clip. This video is an answer to prayer!! I know God is using this vimeo in more ways, but for me, it's helping me get the word out to You. Yes You, (insert name here). So I'm now asking you, Please pray about How God could use You to Help these Women.

There are more ways to Support than just Financially, If you would like to help out, Click on the "Get Involved" Tab on the upper right hand side of this site. Tell me how you would like to help or go to ywamolongapo.com and get involved directly.

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12:02 PM





FBI agent tells of sex in Philippines but says he didn't pay for it

Marc Napolitano testifies at a hearing where three men are trying to get a weapons-smuggling case dismissed. The defense alleges FBI misconduct.

January 19, 2013 | By Hailey Branson-Potts, Los Angeles Times



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A day after meeting a pretty young woman working at a karaoke club in the Philippines, Marc Napolitano started getting text messages from her, he said.

The woman, named Maui, wrote that she missed him, loved him and wanted to see him. Within days of their first meeting, Maui went to Napolitano's hotel room, where they had sex, he said.

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The room was paid for by American taxpayers, he said. So was the cellphone on which he got her messages, and so were the trips that took him to the Philippines.

Napolitano, an FBI agent, traveled to Manila several times in 2010 and 2011 while working on cases involving weapons trafficking from the Philippines to the United States. He was posing as a club patron while providing security for another undercover FBI agent.

On Friday, he testified in a federal courtroom in downtown Los Angeles as part of a defense



12:03 PM





